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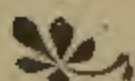


# ARDHA-MĀGADHĪ READER

BY

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To

THE LATE SASTRA-VISARADA JAINACHARYA

**Srī Vijaya Dharma Sūrī**

*This book is dedicated as a mark  
of reverence and appreciation  
for the Noble work done  
by him in encouraging  
the study of Jainism  
on Scientific lines.*

*By his lay disciple,*  
BANARSI DAS JAIN,







## PREFACE

In his speech at the S. S. Jain Conference held at Lahore in 1917, Principal A. C. Woolner of the Oriental College pointed out that the absence of Ardha-Māgadhi Grammars and Readers was one of the chief causes why the study of Jaina scriptures was not so popular among European scholars as that of the Buddhist. At that time I had been collecting Jain books for the Panjab University Library and in the course of a few months more, it seemed to me that sufficient materials had become available in the Library for the compilation of an Ardha-Māgadhi Reader. I, therefore, requested Principal Woolner to prepare an Ardha-Māgadhi reader for the benefit of the Jains and others. He considered my request, and in October of the same year advised me to undertake it. After working at it for two years, I showed him what I had done. He approved of my work and agreed to include it in the Oriental publications of the Panjab University. The manuscript was consequently sent to a press at Lahore but unfortunately the press stopped work soon after. In the meantime Principal Woolner had left India on leave. On his return from England I obtained his fresh sanction for the estimate of cost submitted by the Allahabad Mission Press to which the work of printing was entrusted in April 1921. On account of long time required for exchange of proofs by post and for other reasons the printing has taken more than two years.

As the Press had not all the diacritical marks for printing Sanskrit and Prakrit according to the modern system of transliteration I, therefore, had to follow the old system shown on p ix under Alphabet Sanskrit श्=sh, स्=s, र्=ri and Visarga=ḥ.

In the course of my trip during the Summer vacation 1920, I showed my manuscript to several Jains, laymen and monks at Calcutta, Bombay, Poona, Ahmedabad, Girnar, Palitana etc. They all agreed that really there was a great need for such a book.

My best thanks are due to Principal A. C. Woolner for encouraging me to write this reader, for including it in the Oriental Publications of the Panjab University and for going through the English translation and the sketch of grammar.

LUDHIANA

June 27, 1923.

BANARSI DAS JAIN.



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# Ardha-Māgadhi Grammar.

## A. ALPHABET.

### a. Vowels.

Short	अ a	इ i	उ u	ए (e)	ओ (o)
Long	आ á	ई í	ऊ ú	ए e	ओ o

### b. Consonants.

#### Surds.

#### Sonants.

	Surds.		Sonants.		
	Unaspirates.	Aspirates.	Unaspirates.	Aspirates.	Nasals.
Mutes.	क k	ख kh	ग g	घ gh	ङ n
	च c	छ ch	ज j	झ jh	ञ ñ
	ट t	ठ th	ड d	ढ dh	ण n
	त t	थ th	द d	ध dh	न n
	प p	फ ph	ब b	भ bh	म m
		स् s	य y र r ल l व v	ह h	ः m anusvāra

## c. Notes.

- (1) Nasal vowels, also, are used in verse. A pure vowel when followed by an anusvára is often nasalised for the sake of metre, and then the anusvára disappears.
- (2) Short ए (e) and ओ (o) are not distinguished in Mss. They are indifferently denoted by ए or इ and ओ or उ respectively.
- (3) ङ्, ज्, ण्, न् and म् followed by mutes of their class, are always replaced by the anusvára<sup>1</sup>.
- (4) Conjunct consonants may occur as (i) double e.g. क्क, ग्ग, झ्झ, etc., (ii) an unaspirate followed by a similar aspirate of the same class, e.g., क्ख, ग्ग, झ्झ, etc., (iii) a nasal followed by a mute of the same class, when the nasal must change to anusvára e.g. अङ्ग, संख, पञ्च etc., (iv) anusvára followed by व or अंस e.g. संवर, हंस or (v) ण् or म् followed by ह् e.g. विण्ह, अम्हे.
- (5) ङ् and ढ् when not initial and not occurring in conjunct consonants were probably pronounced like Hindí ङ् र and ढ् र्ह respectively.

## B. Declension.

Ardha-Māgadhī like Sanskrit admits of declension in nouns<sup>2</sup> for number and case, and of conjugation in verbs for person, tense and voice. In it there

1. This is really a peculiarity of spelling. In pronunciation the nasals retain their proper sound e.g. अङ्ग is pronounced as अङ्ग anga, पञ्च as पञ्च pañca, दंढ as दंढ daṇḍa, दंत as दंत danta, अंब as अम्ब amba and so forth.
2. Including Adjectives, Numerals and Pronouns.



are two numbers, Singular and Plural; three genders' Masculine, Feminine and Neuter; and eight<sup>2</sup> cases with the same functions as in Sanskrit.

### a. Nouns

The order of cases as given by Sanskrit Grammarians is based on similarity of forms. On the same principle the order of cases in a Prakrit Grammar should be Nominative, Vocative, Accusative, Dative, Genitive, Instrumental, Locative and Ablative which will be used in these pages when full declension of a noun is given.

For convenience sake the declension of nouns may be treated under the following heads :—

- (a) Masculine nouns ending in अ.
- (b) Masculine nouns ending in इ or उ.
- (c) Neuter nouns ending in अ, इ or उ.
- (d) Feminine nouns ending in इ or उ.
- (e) Feminine nouns ending in आ, ई or ऊ.
- (f) Irregular forms.

a. देव m. 'a god'

Singular	Plural
N. देवे, देवो	देवा
V. देवा ! देवो !	देवा !

1. The gender of most nouns is fixed. Nouns denoting animate objects and adjectives change their gender according to certain rules.
2. To say that Prakrits have no Dative case means that they have lost the direct descendant of the old Indian prototype, its place having been taken by the Genitive form. Ardha-Māgadhī, however, retains the old Dative Singular side by side with the new one.

A. देवं	देवे, देवा
D. देवस्स, देवाण	देवाणं
G. देवस्स	देवाणं
I. देवेणं	देवेहि
L. देवसि, देवे	देवेसु
Ab. देवाओ, देवा	देवेहितो

*Note* 1. Sometimes in poetry the final anusvāra disappears and the preceding vowel may or may not be nasalised.

2. The forms देवो N. Sing. and देवा A. Pl. are frequent in poetry, but rare in prose.

b. मुणि m 'a sage', साहु 'a monk'

#### Singular

N. मुणी	साहु
V. मुणी !	साहु !
A. मुणि	साहुं
D. G. मुणिणो, मुणस्स	साहुणो, साहुस्स
I. मुणिणा	साहुणा
L. मुणिसि	साहुंसि
Ab. मुणीओ, मुणिणो	साहुओ, साहुणो

#### Plural

N. A. मुणिणो, मुणी	साहुणो, साहु, साहवो
V. मुणिणो ! मुणी !	साहवो !
D. G. मुणीणं	साहुणं
I. मुणीहि	साहुहि
L. मुणीसु	साहुसु
Ab. मुणीहितो	साहुहितो

*Note.* In N. and Ao. Pl. the forms मुणोओ and साहुओ, also, are met with.

1. Nasalisation of a vowel is denoted in Deva-Nāgarī by चन्द्रबिन्दु (°) e.g. देवेहि devehim may become देवेहि° devehi° or even देवेहि devehi.



c. वण n. 'forest' दहि n. 'curd' महु n. 'honey'

Singular

N. A. वण

दहि

महु

Plural

N. A. वणाई, वणाणि दहीई, दहीणि महुई, महुणि

For other cases the neuter stems are declined like the corresponding masculine ones.

d. कुच्छि f. 'womb'

धेणु f. 'cow'

Singular

N. V. कुच्छी

धेणु

A. कुच्छिं

धेणुं

D. G. I. कुच्छीय

धेणुय

L. कुच्छिसि

धेणुसि

Ab. कुच्छीओ

धेणुओ

Plural

N. V. A. कुच्छीओ, कुच्छी

धेणुओ, धेणु

D. G. कुच्छीण

धेणुण

I. कुच्छीहि

धेणुहि

L. कुच्छीसु

धेणुसु

Ab. कुच्छीहितो

धेणुहितो

e. साला f. 'house' देवी f. 'goddess' वहू f. 'daughter-in-law'

Singular

N. साला

देवी

वहू

V. साले !

देवी !

वहू !

A. सालं

देवि

वहू

D. G. I. L. सालाय

देवीय

वहूय

Ab. सालाओ

देवीओ

वहूओ

## Plural

N. V. A.	सालाओ, साला	देवीओ, देवी	वहूओ, वहू
D. G.	सालाणं	देवीणं	वहूणं
I.	सालाहिं	देवीहिं	वहूहिं
L.	सालासु	देवीसु	वहूसु
Ab.	सालाहितो	देवीहितो	वहूहितो

f. There is a number of words of frequent use that are declined a little differently from the above types. Their irregular forms are generally the direct descendents of the corresponding old Indian ones which analogy has failed to reduce to any of the common types. Among masculines may be noted:—

(i) (पिउ or पिइ (Skt. पितृ) 'father')

## Singular

## Plural

N. V.	पिया (Skt. पिता, पितः)	पियरो (Skt. पितरः)
A.	पियरं (Skt. पितरम्)	पियरो
D. G.	पिउणो, पिउसु	पिऊणं, पिईणं
I.	पिउणा	पिऊहिं, पिईहिं
L.	पियरि (Skt. पितरि)	पिऊसु, पिईसु
Ab.	पिउणो	पिऊहितो, पिईहितो

(ii) भाउ or भाइ (Skt. भ्रातृ) 'brother.'

Sing. N. V. भाया (Skt. भ्राता), A. भायरं (Skt. भ्रातरम्), D.G. भाउणो भाइसु. Pl. N. V. भायरो (Skt. भ्रातरः), भायरा ; A. भायरो, भायरे, D. G. भाऊणं, भाईणं ; I. भाऊहिं, भाईहिं ;

(iii) Similarly are declined the agent nouns derived from old stems ending in ऋ e.g. दाउ or दाइ (Skt. दातृ) 'giver'.

(iv) Among Feminines may be noted:—

माउ or माइ (Skt. मातृ) 'mother.'



N. माया (Skt. माता)	मायरो (Skt. मातरः)
A. मायरं (Skt. मातरम्)	मायरो
D. G. माऊण	माऊणं, माईणं
I. माडणा	माऊहिं, माईहिं, मायाहिं
L. माऊण	माऊसु, माईसु

धूया (Skt. दुहितृ) 'daughter' is declined like साक्षा f. but धूयरं A. Sing. and धूयराहिं I. Pl. also occur.

(v) Other examples are राय m. 'king' and आय or अप्य m. 'self'.

राय (Skt. राजन्) 'king.'

Sing. N. राया (Skt. राजा) ; V. रायं (Skt. राजन्), राया ; A रायं, रायाणं (Skt. राजानम्) D. G. रणो (Skt. राजः), रायस्स. I. राइणा, रणणा (Skt. राज्ञा) Pl. N. V. रायाणो (Skt. राजानः) ; A रायाणो ; D. G. राईणं ; I. राईहिं ; L. राईसु.

आय or अप्य (Skt. आत्मन्) 'self'

Sing. N. आया, अप्पा (Skt. आत्मा) ; A. आयाणं अप्पाणं, अत्ताणं (Skt. आत्मानम्) ; D. G. अप्पणो (Skt. आत्मनः) I. अप्पणा (आत्मना) ; Ab. आयओ, अत्तओ (Skt. आत्मनः) Pl. N. A. अप्पणो (Skt. आत्मानः, आत्मनः).

(vi) Sometimes the irregular forms exist side by side with the regular ones. This occurs chiefly where the old stem ends in अत्, वत्, मत् or अस्, e.g. वय 'a word' has I. Sing. वणं and वयसा (Skt. वचसा) ; तव 'penance' has I. Sing. तवेणं and तवसा (Skt. तपसा) ; तेय 'heat' has I. Sing. तेणं and तेयसा (Skt. तेजसा) ; अरहंत 'Arhat' has N. Sing. अरहंते and अरहं (Skt. अर्हन्) ; भगवंत 'Venerable' has G. Sing. भगवतंस्स and भगवओ (Skt. भगवतः), I. Sing. भगवतेणं and भगवया (Skt. भगवता) etc.

## b. Adjectives.

Adjectives are declined exactly like nouns. They take the same number, gender and case as the noun which they qualify.

Comparative and Superlative degrees are expressed by adding -यर (or-तर) and -यम (or-तम) respectively to the Positive *e.g.* अल्प 'little', अल्पयर 'less', अल्पयम; least; दृढ 'strong', दृढयर 'stronger', दृढयम 'strongest', मह (Skt. महत्) 'great', महत्तर 'greater', महत्तम 'greatest'. Some of the forms are the remnants of the old prototypes in-ईयस् and-इष्ट *e.g.* सेयं (Skt. श्रेयस्) 'better', कनिष्ठ (Skt. कनिष्ठ) 'youngest', जेष्ठ (Skt. ज्येष्ठ) 'eldest.'

## c Numerals.

Cardinals. 1. एग or एक is used in the Singular

	N.	A.	D. G.	I.	L.	Ab.
Mas.	एगे	एगं	एगरस्	एगेणं	एगंसि	एगाओ
Nent.	एगं	"	"	"	"	"
Fem.	एगा	"	एगाय	एगाय	एगाय	"

एग when used in the plural means 'some' 'a few.'

	एगे	एगे	एगेसि	एगेहि	एगेसु	एगेहितो
2. दो <sup>1</sup> Mas.	दो	दो	दोणहं	दोहिं	दोसु	दोहितो
Nout.	दोणिण	"	"	"	"	"
Fem.	दुवे	"	"	"	"	"

At the beginning of a compound, दो often become दु or वे *e.g.* दोमासिय 'lasting for two months', दुगुण 'double', दुपय 'biped', वेइदिय 'having two sense organs.'

1. From 2-18 (दो to अठारस) used in the plural.



3. ति Mas. तस्रो तस्रो तिरहं तिहिं तीसु तीहितो

Neut. तिरिण तिरिण " " " "

At the beginning of a compound ति may become ते, e.g. तिविह 'of three kinds', तेइदिय 'having three sense-organs.'

4.2 चउ Mas. चत्तारो चत्तारो चउरहं चउहिं चउसु चउहितो

" चउरो चउरो " " " "

Neut. चत्तारि चत्तारि " " " "

In compounds चउ becomes चउर् before words beginning with a vowel, e.g. चउरिंदिय 'having four sense-organs.' But if the word begins with a consonant, the latter is doubled, e.g. चउव्विह 'of four kinds,' चउप्पय 'quadruped'.

5. पंच—पंच पंच पंचरहं पंचहिं पंचसु पंचहितो

Before other numerals पंच becomes पण or पण्ण, e.g. पण्णवीस 'twenty-five', पण्णरस 'fifteen'.

6. छ In compounds छ becomes सङ् before words beginning with a vowel, e.g. सङ्गवी 'knowing the six angas (of the Vedas)'. A consonant after छ is doubled, e.g. छम्मासिय, 'lasting for six months', छ-दिसि 'in six directions'.

7. सत्त, 8 अट्ठ 9 नव, 10 दस, 11 एक्कारस, इक्कारस, 12 दुवा-  
लस, बारस, 13 तेरस, 14 चौहस, चउदस, 15 पण्णरस, 16  
सोलस, 17 सत्तरस, 18 अट्ठारस, 19 एगूणवीस, अउणवीस(इ),  
20 बीस(इ), 21 एगवीस(इ), 22 बावीस 23 तेवीव, 24

1. Sometimes तीहिं.

2. No regard is paid to the gender of दो, ति and चउ. The same form may be used for all genders, thus we find तिरिण पुरिस 'three men', तस्रो वणाइ 'three forests.' Other numerals have a single form to represent all the genders.

चउवीस, 25 पणवीस, 26 छुवीस, 27 सत्तवीस, अट्ठावीस, 29  
 अउणत्तीस, 30 तीस, 31 एकतीस, 32 बत्तीस, 33 तेत्तीस, 34  
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 53 तेवण, 54 चउवण, 55 पणपण 56 छप्पण, 57 सत्तावण,  
 58 आट्ठवण, 59 पगूणसट्ठि, अउणट्ठि, 60 सट्ठि<sup>2</sup>, 61 इगसट्ठि,  
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 वावत्तरि, 73 तेवत्तरि, 74 चोवत्तरि, 75 पंचहत्तरि, पणत्तरि, 76  
 छावत्तरि, 77 सत्तहत्तरि, 78 अट्ठहत्तरि, 79 पगूणासीइ, 80 असीइ,  
 81 एकसीइ, 82 वासीइ, 83 तेसीइ, तेयासी, 84 चउरासीइ, चोरा-  
 सी, 85 पंचासीइ, 86 छलसीइ, 87 सत्तासीइ, 88 अट्ठासीइ, 89  
 पगूणणउइ, 90 नउइ, 91 एकणउइ, 92 बाणउइ, 93 तेणउइ, 94  
 चउणउइ, 95 पंचाणउइ 96 छणणउइ, 97 सत्तणउइ, 98 अट्ठाणउइ,  
 99 नवणउइ ।

#### A. Rules for the use of Numerals:

- 1 is used in the Singular in all the genders.
- 2-4 have different forms in different genders, but no regard is paid to them. See p. xvii n. 2.
- 5-18 Used in the Plural as Masculines, and declined exactly like पंच.
- 19-48 Used in the Singular only. They are declined in the Nom. and Acc. like Neuters end-

- 
1. Changed to ०पण or ०वण in other numerals.
  2. May change to ०अट्ठि or ०वट्ठि in other numerals.
  3. May change to ०हत्तरि or ०वत्तरि in other numerals.



ing in अ, and in other cases like Feminines ending in आ.

49-58 Used in the Plural and declined like पंच. In cases other than the Nom. and Acc., they are often declined like Feminines ending in आ.

59-99 Used in the Singular. They are declined in the Nom. and Acc. like Neuters ending in इ, and in other cases like Feminines ending in ई.

#### B. Examples.

Nom. अट्ठमस्स अंगस्स दस अज्झयणा परयत्ता of the eighth Anga, ten chapters have been preached.

नायाणं पगूणवीसं अज्झयणा परयत्ता of the Náyás nineteen chapters have been preached.

तेवीसं तित्थयरा (there had been) twenty-three Tīrthankaras.

सुमिणसत्थेसु बायालीसं सुमिणा, तीसं महासुमिणा, बावत्तरिं सव्वसुमिणा परयत्ता.

In books on dreams forty-two dreams, thirty great dreams, seventy-two dreams in all have been preached.

Acc. अरहंतमायरो चउदस महासुमिणे पासित्ता पडिबुज्झंति Mothers of Arhats awake after seeing fourteen great dreams.

वीसं वासाइं सामणपरियागं पाउणित्ता.

After leading the life of a Samana for twenty years.

अरहंते किच्चइस्सं चउवीसं पि केवली.

I shall praise the Arhats, all the twenty-four Kevalins.



बावत्तरिं कलाओ सिक्खावित्ता-

Having taught the seventy-two arts.

Ins. एकवीसाए तित्थयरोहिं By twenty-one Tīrthakaras.  
पंचहत्तरीए वासेहिं सेसेहिं Seventy-five years being left.

Gen. दुवालसएहं भारियाणं of twelve wives.  
एएसिं चउदसएहं महासुमिणणं of these fourteen great dreams.

वत्तीसाए देवाणं of thirty-two gods.

Loc. तीसाए वाससहस्सेसु In thirty thousands of years.  
बावीसाए परीसहेसु In twenty-two sufferings.

Higher numerals.

10) सय used as neuter or mas. 200 दो सया, दो सयाइं 300 तिरिण सयाइं, 400 चत्तारि सयाइं, 1,000 दस सया or सहस्स ( neut. or mas. ) साहस्सी fem. 2,000 दो सहस्साइं, दुवे सहस्से. 14,000 Samanas चोदस समण-साहस्सोओ 36,000 ajjiyā द्वात्तीसं अज्जियासाहस्सोओ. 108, अट्ठसय, 1008 अट्ठसहस्स ; 30,249 yojanas तीसं च सहस्साइं, दोरिण य अउणापण्णे जेयणसए. 1721 yojanas; सत्तरस एकवीसे जेयणसए. 430 Yojanas चत्तारि तीसे जेयणसए. 1,00,000 सयसहस्स ( neut. mas. ) सयसाहस्सो fem.; sometimes लवणं. 10,00,000 दस सयसहस्साइं. 1,00,00,000 कोडि fem.; 100,000,000,000,000 कोडा-कोडि fem.; पल्लिओवम = the time necessary to empty at the rate of one hair a century, a well of 100 Yojanas in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to some the well should be one Yojana in every dimension. 1,000,000,000,000,000 (दस कोडाकोडी) पल्लिओवम make a सागरोवम.

## d. Ordinals.

1 पदम, पदमिल्ल; 2 विइय, बीय, दोच्च; 3 तइय, तच्च; 4 चउरय; 5 पंचम; 6 छट्ट; 7 सत्तम; 8 अट्टम; 9 नवम; 10 दसम; 11 एकवारसम; 12 बारसम, दुवालसम; 13 तेरसम; 14 चउदसम, चौदसम; 15 पन्नरसम; 16 सोलसम; 17 सत्तारसम; 18 अट्टारसम, अठारसम; 19 एगूणवीसइम, ०सम; 20 बीसइम, बीस; 23 तेवीसइम; 24 चउवीसइम; 30 तीसइम तीस; 40 चत्तालीसइम; 49 अउणापन्न; 55 पन्नपन्नइम; 72 बाव, त्तर; 80 असीइम; 84 चउरासीइम; 85 पंचासीइम; 97 सत्ताणउय.

Note. 1. Ordinals are generally formed by adding म to the Cardinals.

2. Their feminine is formed by adding ई or आ. पदम has always पदमा.

## e. Numerals increased by 'half'.

$\frac{1}{2}$  अड्ड, अद्ध;  $1\frac{1}{2}$  दिवड्ड,  $2\frac{1}{2}$  अड्डाहज्ज;  $3\frac{1}{2}$  अद्धुट्ट;  $4\frac{1}{2}$  अद्धपंचम;  $5\frac{1}{2}$  अद्धछट्ट;  $6\frac{1}{2}$  अद्धसत्तम;  $7\frac{1}{2}$  अद्धट्टम;  $8\frac{1}{2}$  अद्धनवम.

Note. A number increased by half is generally represented by adding the next higher ordinal to अद्ध. दिवड्ड Skt. द्विकार्ध or द्वितीयार्ध.

## f. Multiplicatives.

1 सई 'once'. 2 दुखुत्तो, दुक्खुतो, दोच्चं 'twice'. 3 तिखुत्तो, तिक्खुत्तो, तच्चं 'thrice'. 7 सत्तखुत्तो, 'Seven times'  $3 \times 7$  तिसत्तखुत्तो twenty-one times. अणेगसयसइसखुत्तो 'Several hundred thousand times'.

∞ अणंतखुत्तो 'infinitely.' ad infinitum.



## g. PRONOUNS.

## First person.

	Singular	Plural
N.	अहं, हं	अम्हे, वयं
Ac.	ममं, मं	अम्हे, ऐ
D.G.	मम, ममं, मे	अम्हं, एो
I.	मए	अम्हेहि
L.	[ममसि, मई]	[अम्हेसु]
Ab.	ममाहितो	[अम्हेहितो]

## Second person.

	Singular	Plural
N.	तुमं, तं	तुम्हे, तुम्हे
Ac.	तुमं	तुम्हे, भे
D.G.	तव, ते, तुम्भ	तुम्भं, तुम्हं, भे, वो
I.	तुमे	तुम्हेहि
L.	तुमंसि, [तई]	[तुम्हेसु]
Ab.	[तुमाहितो]	[तुम्हेहितो]

## Third person.

	Singular		
	Mas.	Neut.	Fem.
N.	से, सो	तं	सा
Ac.		तं	तं
D.G.		तस्स, से	तीसे
I.		तेणं	तीए, ताए
L.		तंसि तंमि	तीसे
Ab.		ताओ	ताओ
	Plural		
	Mas.	Neut.	Fem.
N. Ac.	ते	ताई, ताणि	ताओ
D.G.		तेसि	तासि



I.	तेहि	ताहि
L.	तेसु	तासु
Ab.	[तेहितो]	[ताहितो]

## Demonstratives.

## 1. एय (Skt. एतद्) 'This,' 'that.'

## Singular

	Mas.	Neut.	Fem.
N.	एसे, एसे	एयं	एसा
Ac.	एयं		एयं
D.G.	एयस्स		एयाए
I.	एएणं		एयाए
L.	एयंसि, एयंमि		एयाए
Ab.	एयाओ		एयाओ

## Plural

	Mas.	Neut.	Fem.
N. Ac.	एए	एयाइ	एयाओ
D.G.	एएसि		एयासि
I.	एएहि		एयाहि
L.	एएसु		एयासु
Ab.	[एएहितो]		[एयाहितो]

## 2. इम (Skt. इदम्) 'this.'

## Singular

	Mas.	Neut.	Fem.
N.	इमे, अयं	इमं, इदं	इमा, इयं
Ac.	इमं	इमं, इदं	इमं
D.G.	इमस्स, अस्स		इमीसे, इमाए
I.	इमेणं		इमाए
L.	इमंसि, इमंमि, अस्सिं		इमीसे, इमाए
Ab.	इमाओ		इमाओ

	Plural		
	Mas.	Neut.	Fem.
N. Ac.	इमे	इमां	इमाञ्चो
D.G.	इमेसि		इमांसि
I.	इमेहि		इमाहि
L.	इमेसु		इमासु
Ab.	[इमेहितो]		[इमाहितो]

## Interrogative.

क ( Skt. किम् ) ' Who ? ' ' which ? '

## Singular

	Mas.	Neut.	Fem.
N.	के	कं	का
Ac.	कं		कं
D.G.	कस्स		कीसे
I.	केणं		काय
L.	कंसि [कंमि, कंसि]		कीसे
Ab.	काञ्चो		काञ्चो

## Plural

	Mas.	Neut.	Fem.
N. Ac.	के	कां	काञ्चो
D.G.	केसि		कांसि
I.	केहि		काहि
L.	केसु		कासु
Ab.	[कंहितो]		[काहितो]

## Relative.

ज ( Skt. यद् )

Declined exactly like interrogative ' क. '

## Other pronouns.

अरण ' other ', अवर ' other ', एग ( pl. ) ' some ',  
 कयर ' which ', पर ' other ', सब ' all ' etc. are de-  
 clined like ' क. '.

## C. Sandhi.

In Sankrit certain changes take place in certain groups of letters when they come together *e.g.* अ and इ together become ए as in देव + इन्द्र = देवेन्द्र ; त् followed by न् becomes न् as in जगत् + नाथ = जगन्नाथ and so on. The technical name for such changes is Sandhi which Sanskrit grammarians treat under three heads, viz., Vowel Sandhi, Consonant Sandhi and Visarga Sandhi. Now in 'Ardha-Māgadhi' Visarga does not exist, and no two different consonants come together<sup>1</sup>, hence only the vowel Sandhi remains, and that too is not compulsory. Internal Sandhi<sup>2</sup>, however, is always observed.

The following are the chief types of Sandhi :—

(i) अ + अ = आ

जीव + अजीव = जीवाजीव " Jīva and Ajīva."

य + अवि = यावि 'and also.'

(ii) अ + अ followed by a conjunct consonant<sup>3</sup> = अ

मरण + अंत = मरणंत 'lasting till death', 'fatal.'

उत्तर + अर्द्ध = उत्तरार्द्ध 'Northern half'.

न + अतिथि = नतिथि 'It is not'.

(iii) अ + इ = ए

राय or राअ + इसि = रायसि 'a royal sage'.

महा + इसि = महिसि 'The great sage'.

(iv) अ + इ followed by a conjunct consonant = इ

(1) For exceptions see p. x.

(2) *i. e.*, between the final letter of a base and the initial letter of an affix. It is distinguished from External Sandhi which takes place between the final letter of a word and the initial letter of the next word.

(3) See Note 5 p. x.



महा + इडढी = महिडढी ' great glory.'

देव + इंद = देविंद ' Lord of gods.'

(v) अ + उ = ओ

सीय or सीअ + उदग = सीओदग ' cold water.'

समण + उवासग = समणोवासग ' Servant of the Samana ', ' Śrāvaka '.

(vi) अ + उ = followed by a conjunct consonant = उ

पुरिस + उत्तम = पुरिसुत्तम ' best among men,'  
' an epithet of the Jinās.'

जिण्ण + उज्जाण = जिण्णुज्जाण ' a ruined old garden.'

(vii) अ + ए = ए

इह + एव = इहेव ' even here.'

(viii) अ + ओ = ओ

भक्ख + ओयण = भक्खोयण ' Pastry and boiled rice.'

(ix) An anusvāra followed by a vowel is changed into म् e.g. धम्मं आइक्खइ = धम्ममाइक्खइ ' he declares the law,' फलं इच्छइ = फलमिच्छइ ' he desires the fruit.'

(x) In compounds, an anusvāra is sometimes inserted if the next member begins with a vowel, e.g., अण्ण + अण्ण = अण्णमण्ण ' one another दीह + अद्धा = दीहमद्धा ' having a long journey ' ' distant ' ' vast'; गोण्ण + आइ = गोण्णमाइ ' ox etc., आहार + आईणि = आहारमाईणि ' food etc.'

#### D VERB.

A verb in Ardha-Māgadhī is conjugated for person, number, tense, mood and voice. There are

three persons, three tenses<sup>1</sup>, two moods<sup>2</sup> and two voices.

The verbal roots are divided into two groups—the **पास** group and the **कर** group—according as the terminations are directly added to the root, or an additional **ए** is inserted between the root and some of the terminations.<sup>3</sup>

### a. Present Tense (Active).

#### Terminations.

	III Person	II Person	I Person	
Singular	इ	सि	आमि	
Plural	अति	ह	आमो	
पास ' to see '		कर ' to do '		
	Singular	Plural	Singular	Plural
III	पासइ	पासति	करेइ	करेति
II	पाससि	पासह	करेसि	करेह
I	पासामि	पासामो	करेमि	करेमो

Note. —Sandhi rules are observed while adding terminations to the roots.

Exceptions. 1. इ ( III Sing. ) does not undergo Sandhi.

2. अति ( III Plur. ) loses its अ in कर roots, and आमि and आमो their आ.

#### Irregular.

अत्थि	He, she, it, is	संति	they are
असि, सि	Thou art	त्थ	you are
असि, मि	I am	मो	we are

(1) Present, Past and Future with their usual functions.

(2) Imperative denoting order or command ; and Potential denoting precept, authority or choice.

(3) Especially the Present and Imperative terminations.



The above are derived from the corresponding forms of the Sanskrit root अस् to be.

b. Past Tense (Active).

Terminations.

Sing.	III, II, I	इत्था			
Plur.	III, II, I	इत्तु			
Sing.	III, II, I	पासित्था	करेत्था	or	करित्था
Plur.	III, II, I	पासित्तु	करेत्तु	or	करित्तु

Irregular.

वयासी from वय ' to speak ' and अकासी from कर ' to do ' are used for all numbers and persons.

c. Future Tense (Active).

Terminations	III	II	I
Sing.	इत्सइ	इत्ससि	इत्सामि
Plur.	इत्सन्ति	इत्सह	इत्सामो
III	पासिस्सइ पासिस्सन्ति	करिस्सइ	करिस्सन्ति
II	पासिस्ससि पासिस्सह	करिस्ससि	करिस्सह
I	पासिस्सामि पासिस्सामो	करिस्सामि	करिस्सामो

Besides this there is another way of forming the future viz., by substituting हि for स्स. कर is changed to का before हि.

III	पासिहिइ पासिहिति	काहिइ or काही	काहिति
II	पासिहिसि पासिहिह	काहिसि	काहिह
I	पासिहिमि पासिहिमो	काहिमि	काहिमो

Note :—In the third person singular हि + इ contract into हो as in काही ' he will do ', नाही ' he will know.'

Irregular.

I Sing. वोच्छं from वय ' to speak ', करिस्सं from कर ' to do.'



## d. Imperative Mood.

## Terminations.

	III	II	I
Sing.	उ	०,आहि	आमि
Plur.	अंतु	ह	आमो
III पासउ	पासंतु	करेउ	करेंतु
II पास, पासाहि	पासह	करेहि	करेह
I पासामि	पासामो	करेमि	करेमो

## Irregular.

- (a) II Sing. sometimes ends in सु *e.g.* सरसु from सर 'to remember'; कहसु from कह 'to tell.'
- (b) अत्यु III Sing. (Skt. अस्तु) from the Sanskrit root अस् 'to be.'

## e. Potential Mood.

## Terminations.

	III	II	I
Sing.	एज्जा	एज्जा (०सि, ०हि)	एज्जा (०मि)
Plur.	एज्जा	एज्जाह	एज्जाम
III पासेज्जा			पासेज्जा
II पासेज्जा, पासेज्जासि, पासेज्जाहि			पासेज्जाह
I पासेज्जा, पासेज्जामि			पासेज्जाम

Note. (1) No distinction is made between the roots of the पास and कर groups.

(2) The vowel before एज्जा is short ए, but in Mss. इ or ए are indiscriminately found.

Another way of forming the Potential Mood is to add ए to the root for all numbers and persons *e.g.* III, II, I Sing. and Plur. पासे, करे, गच्छे etc.

## Irregular.

कुज्जा III Sing. (Skt. कुर्यात्) from कर 'to do', सिया (Skt. स्यात्) from the Sanskrit root अस् 'to be.'

## f. CAUSALS AND DENOMINATIVES

Note. These roots are generally conjugated like roots of the कर group.

## Rules.

- (a) Causals are formed by adding—व to the roots that end in अ *e.g.* ठा 'to stand', ठाव 'he stands', ठावेइ 'he causes to stand'; एहा 'to bathe', एहाव 'he bathes', एहावेइ 'he causes to bathe.'
- (b) If the root ends in short अ, the short अ is lengthened and व is added to it *e.g.*, कर 'to do' करेइ 'he does', करावेइ 'he causes to do'; कप्प 'to cut', कप्पव 'he cuts', कप्पावेइ 'he causes to cut.'
- (c) In some roots, the medial short अ is lengthened and no व added *e.g.*, मर 'to die', मरव 'he dies', मारेइ 'he kills', पड 'to lie, fall', पडव 'he lies', पाडेइ 'he lays.'
- (d) In denominatives, the nouns themselves are used as verbs. Sometimes व is inserted. एहाणेइ 'he bathes ( एहाण 'a bath '); उच्चारेइ 'he eases himself ( उच्चार 'stools '); पासवणेइ 'he makes water' ( पासवण 'urine '); सहावेइ 'he summons' ( सह 'sound ').

## g. PASSIVE VOICE.

As a general rule, the Passive is formed by inserting इज्ज between the root and the termination *e.g.* सुणइ 'he hears', सुणिज्जइ 'he is heard'; पुच्छइ 'he asks', पुच्छिज्जइ 'he is asked', कहइ 'he says', कहिज्जइ 'he is said.'



**Irregular.**

(i) लब्धइ ( Skt. लभ्यते ) ' he is found ' ; मुचइ ( Skt. मुच्यते ) ' he is released ' ; भिजइ ( Skt. भिद्यते ) ' he is broken ' ; भुजइ ( Skt. भुज्यते ) ' it is eaten ' ; नजइ ( Skt. ज्ञायते ) ' it is know ' , दिजइ ( Skt. दीयते ) ' it is given ' , वुचइ ( Skt. उच्यते ) ' it is spoken .'

(ii) कीर is sometimes used instead of करिज, e.g. कीरइ ' it is done '

**h. PARTICIPLES.**

(i) Imperfect Active Participle is formed by adding अंत or माण to the root e.g. पासंत, पासमाण ' seeing ' ; चिटुंत, चिटुमाण ' staying ' ; चरंत, चरमाण ' moving .'

(ii) Imperfect Passive Participle is formed by inserting -इज between the root and -अंत or -माण e.g. करिज्जंत, करिज्जमाण ' being done ' , दिज्जंत, दिज्जमाण ' being given ' .

(iii) Perfect Active Participle is formed by adding-वंत to the Perfect Passive Participle e.g. रक्खियवंत ' (he) protected ' , हसियवंत ' (he) laughed . ' But its use is extremely rare in Ardha-Māgadhi.

(iv) Perfect Passive Participle is generally formed by adding—इय to the root e.g. रक्खिय ' protected ' (from रक्ख) ; हसिय ' laughed ' (from हस) ; पुच्छिय ' asked ' ( from पुच्छ ) .

Irregular. forms are the direct descendents of the Sanskrit equivalents e.g. गय (Skt. गत) ' gone ' , कइ ( Skt कृत ) ' done ' ; मुय, मइ (Skt. मृत) ' dead .'

(v) Prospective Active Participle does not exist in Ardha-Māgadhi.



(vi) Prospective Passive Participle (Necessitative) is formed (1) by adding-णिञ्ज to the root, (2) or by adding-य्व to the Perfect Passive Participle *e.g.* करणिञ्ज 'ought to be done', वंदणिञ्ज 'ought to be respected, respectable', पासियय्व 'ought to be seen', जाणियय्व 'ought to be known, knowable'; पुच्छियय्व 'ought to be asked.'

**Irregular.**

कायय्व 'ought to be done'; पेज्ज ought to be drunk, drinkable.'

#### i. Conjunctive Participle.

Conjunctive participle is formed in many ways. The chief are noted below :—

- (i) by adding—इत्ता to the root *e.g.* पासित्ता 'having seen', करित्ता 'having done', गच्छित्ता 'having gone.' In the case of कर roots, इत्ता may be changed into पत्ता.
- (ii) By adding—णं to form (i) *e.g.* पासित्ताणं 'having seen', चइत्ताणं 'having left.'
- (iii) By adding—ऊणं or इऊणं to the root *e.g.* नाऊणं 'having known', दाऊणं 'having given', बंधिऊणं 'having bound', पासिऊणं 'having seen.'
- (iv) By adding—इत्तु to the root *e.g.* बंधित्तु 'having bound', जाणित्तु 'having known.'

**Irregular.**

- (a) कट्ठु 'having done', साहट्ठु 'having removed.'
- (b) किच्चा (Skt. कृत्वा) 'having done', नच्चा (Skt. ज्ञात्वा) 'having known', चिच्चा (Skt. त्यक्त्वा) 'having left.'
- (c) अभिगम्म (Skt. अभिगम्य) 'having known', निसम्म (Skt. निश्रम्य) 'having heard.'

(d) परिणाय ( Skt. परिज्ञाय ) ' having known ', समा-  
दाय ( Skt. ) ' having taken.'

### j. INFINITIVE

The Infinitive is generally formed by adding  
इत्तप् to the root *e.g.* करिच्चप् ' to do ', गच्छिच्चप् 'to go',  
पाउम्भविच्चप् ' to appear.'

Sometimes डं or इडं is added to the root *e.g.* दाडं  
' to give ', काडं ' to do ', पासिडं ' to see ', गिहिडं ' to  
take.'

### E. COMPOUNDS.

Two words joined together without using the  
termination to express the relation between them  
form a compound. Compounds are treated as single  
words. They may be divided into three classes  
according to their use as a noun, an adjective, or an  
adverb.

A noun compound may be formed in the follow-  
ing ways :—

(a) By putting together two nouns which would  
have required the copulative ' and ' (च or य)  
to express their relation if used separately.  
Such compounds are generally used in the  
Plural *e.g.* जीवाजीवा ( जीवे य अजीवे य ) ' soul  
and non-soul ', नरपसूणं ( नरा य पसू य नरपसूओ  
तेसि ) ' of men and animals ', गामनयरेसु (गामेसु  
य नयरेसु ) ' in villages and towns.'

(b) By putting together two nouns of which the  
first would have taken an oblique<sup>2</sup> case, if

1. The Sanskrit name for these compounds is द्वन्द्व.

2. Any case except the Nom. and Voc.



used separately, *e.g.* विसमरणं (विसेण मरणं) 'death by taking poison', नावातरणं (नावाए तरणं) 'crossing by a boat', सुहृदभ्यमे (सुहृद भ्यमे) 'virtuous actions for happiness', चोरभयं (चोराभ्यो भयं) 'fear from a thief', पुण्यफलं (पुण्यस्स फलं) 'result of good deeds', गृहवासे (गृहसि वासे) 'residence at home.'<sup>1</sup>

- (c) By putting together an adjective and a noun, the latter being qualified by the former *e.g.* नीलुपल (नीलं उपलं) 'blue lotus', सुभकम्माई (सु-भाई कम्माई) 'good deeds.'<sup>2</sup>

An adjective compound may be formed :—

- (a) By putting together two adjectives, *e.g.* सेयरत्ते (सेए रत्ते) 'white and red.'<sup>3</sup>
- (b) By putting together a noun which would have taken an oblique case if used separately, and an adjective, *e.g.* गृहगण (गृहं गण) 'gone home' सजमसंजुत्ते (संजमेणं संजुत्ते) 'possessed of restraint', रुक्खपडिण (रुक्खाभ्यो पडिण) 'fallen from a tree', गाणकुसले (गाणसि कुसले) 'skilled in music.'<sup>4</sup>
- (c) By putting together two nouns, or an adjective and a noun, the relation between which would have been expressed by an oblique case of the relative pronoun (ज) if used separately, *e.g.* जियकोहे (जिय कोहे जेणं) 'that has overcome

1. The Sanskrit name for these compounds is तत्पुद्गल.

2, 3. Sanskrit कर्मधारय.

4. Sanskrit तत्पुद्गल.



wrath', पंचिंदिय ( पंच इंदियाइं जरस ) ' who has five sense-organs'.<sup>1</sup>

An adverb compound is formed by adding an adverbial preposition to a noun *e.g.* अणुगंगं ' along the Ganges', आणुपुर्वं ' in due order.'<sup>2</sup> Such compounds are rarely used.

A compound may again be joined with another compound, a noun or an adjective *e.g.* पंचिंदियजीवा ( पंचिंदिय Adj. Comp. + जीव ) ' souls having five sense-organs', सत्यकोसहत्थे ( सत्यकोस Noun Comp. + हत्थ ) ' having a surgical box in hand.'

#### F. SUFFIXES.

If a noun or an adjective ends in अ, the feminine is formed by changing that अ to आ or ई *e.g.* अय ' he-goat', अया ' she-goat', दारय ' male child', दारिया ' female child', भुंजमाण m., भुंजमाणी f. ' enjoying', पंचम m. पंचमी f. ' fifth'

To form an abstract, त्त or त्तण is added to the noun or adjective, *e.g.* देव ' god', देवत्त ' godhood', पुत्त ' son', पुत्तत्त ' sonship'; आयरिय 'preceptor', आयरियत्त or आयरियत्तण preceptorship; तक्कर 'thief', तक्करत्त or तक्करत्तण ' thievishness.'

To form a possessive वंत or मंत is added to a noun *e.g.* धण wealth, धणवंत ' wealthy'; गुण ' merit', गुणवंत ' possessing merits'; विज्ञा ' knowledge' विज्ञामंत ' possessing knowledge'; मइ ' wisdom', मइमंत ' possessing wisdom', आचार ' good conduct', आचारमंत ' possessing good conduct.'

To form an adjective—इत्त is added to the noun,

(1) Sanskrit बहुव्रीहि.

(2) Sanskrit अव्ययीभाव.

e.g. दाहिण 'South', दाहिणिल्ल 'Southern', 'right'; बाहिर 'outside', बाहिरिल्ल 'exterior'; पढम, पढमिल्ल 'first'; गाम 'village' गामिल्ल or गामेल्लग 'vulgar', 'rural' etc. etc.

### G. SYNTAX.

In prose the words in a sentence are arranged much in the same order as in Hindī, Panjābī or Guj-rātī. बंभदत्ते गच्छइ 'Bambhadatta goes'; से खं नरगाओ उव्वट्ठित्ता सुपइट्ठपुरे नयरे गोलत्ताप पच्चायाहिइ 'Returning from hell he will be born as an ox in the town of Supāitthapura'; अहं पिवासियपुरिसाखं अट्ठा कूवाओ सीयलं जलं कइडामि 'I draw cold water from the well for the sake of thirsty persons.'

In a verse, however, the words may be arranged in any order.

सुणेइ मे एगरगमणा, मरगं जिणेहिं देसियं ।

Listen of me heedful the law by the Jinas preach-  
ed i.e. O ye ! listen heedfully of me, the law preach-  
ed by the Jinas.

जइत्ता विउले जण्णे भोइत्ता समण

Sacrificing many sacrifices, feasting Samanas

माहणे

and Brahmanas.

दद्या भुञ्जा य जिट्ठा य तओ

Giving, enjoying and sacrificing and, after that

गच्छसि खत्तिया ॥

thou goest O Khattiya ! Oh chief, you should go-  
(i.e. renounce the world) after performing many sacri-  
fices, feasting Samanas and Brahmanas, giving away  
(alms), enjoying (pleasures), and marking oblations.

सोवागकुलसंभूय

हरिणसबले नाम एगे

Born in an outcaste family Harikesabala named a



भिक्षू आसी। से हरिपसबले अन्नया कयाइं  
mendicant was That Harikesabala once upon a time

भिक्षुट्टाप एगं बंभणजण वायं  
for begging sake a Brahman's sacrificial enclosure

उवागए। ते अणारिया ते तवोवेगेण  
came. Those unworthy him by force of penance

परिसोसियं पज्जमाणं पासित्ता उवहसिंसु। एवं उवहसिण  
wizend coming seeing laughed at. Thus laughed at

समाणे से हरिपसबले एवं वयासी, "एए णं  
being he Harikesabala thus spoke These indeed

हिसगा अजिय-इंदिया अबंभचारिणो बाला संति"  
hostile with uncontrolled senses unchaste fools are.

तए णं ते बंभणा हरिपसबलं पुब्बिंसु,  
Then indeed those Brahman's Harikesabala asked

"तुमं के असि ? केणट्ठेणं इहमागए ?  
thou who art With what object here come ?

तए णं से हरिपसबले वयासी, "अहं समणे  
Then indeed that Harikesabala said I a samana

भिक्षू, भिक्षुकाकाले अन्नस्स अट्ठा इहमा-  
mendicant at the time of begging, of food sake here

गए"।  
come.

तए णं ते बंभणा वयासी, "अयं भोयणं  
Then indeed those Brahman's said this food

बंभणाणं उवक्खडं अत्थि, अवि एयं अन्नपाणं  
for Brahman's prepared is, Even this food-drink

विणस्सउ, तुभं किंचि न दलइस्सामो"।  
may perish, to you anything not we shall give.

तए णं हरिपसबले वयासी, "जइ तुब्भे ममं  
Then, indeed, Harikesabala said, If you to me

एयं अन्नपाणं न दलइस्सह, तथा अस्स  
this food-drink not you will give then of this



जरणस्स किं पि फलं न भविस्सइ” ।

of the sacrifice any even reward not will be.

तए णं ते बंभणा रायकुमारे सहावैसु ।

Then indeed those Brahman princes summoned.

ते रायकुमारा तं हसि ताल्लसु ।

Those prince that sage beat.

तए णं एगेणं हरिणसवस्स पुब्बसंग-

Then indeed by one Harikesabala's by former com-

इणं देवेणं ते सव्वे बंभण-रायकुमारा तालिया,

panion by god they all Brahman-princes were beaten

जरणवाडयं च विद्धंसियं ॥

sacrificial enclosure and was destroyed.

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(1) Rendered into prose from chap XII of the Uttarajjhayana.

### Ardha-Māgadhi Language and Literature.

Strictly speaking Ardha-Māgadhi is the name of that language in which Lord Mahāvīra is said to have preached his doctrine.<sup>1</sup> Its nature is stated to be so peculiar that it could be alike understood by all classes of mankind and even by animals<sup>2</sup>. We know that the scene of Mahāvīra's activity lay chiefly in Magadha the language of which, called Māgadhi, had an abundance of *l* (ल) and *s* (श) sounds, and in which the nominative singular of अ stems ended in ए. This fact is sufficiently borne out by the eastern version of Asoka's edicts and by the testimony of all later Prakrit grammarians. As the difference between other Aryan languages spoken in India at that time was not very great, Mahāvīra, therefore, could have easily introduced elements of other languages into Māgadhi to make it intelligible to people speaking diverse

1. भगव च खं अहुगहोए भासाए धम्ममाइक्कइ । 'The lord preached his doctrine in the Ardha-Magadhi language'. *Samvāyanga*.
2. सा वि य णं अहुमागहा भासा तेसिं सव्वेसिं आरियमणारियाणं अप्यणो सभासाए परिणामेणं परिणमइ । 'That Ardha-Magadhi language changed into the form of their own peculiar dialect for all Aryans and non-Aryans'. *Ovāṭṭiya*. सा वि य णं अहुमागही भासा भासिज्जमाणी तेसिं सव्वेसिं आरियमणारियाणं दुप्पय-चउप्पय-मिय-असु-पविस्स सरीसिवाणं अप्यप्पणे हिय-सिव-सुहदाय भासत्ताए परिणमइ । 'That Ardha-Magadhi language, too, when spoken changed into the form of speech which was full of benefit, welfare and happiness for every one of all the Aryans, non-Aryans, bipeds, quadrupeds, beasts, animals, birds and worms. *Samvāyanga*. Note the force of भासिज्जमाणी 'being spoken' i.e. 'immediately', 'without further explanation.' A discourse cannot bring a beneficial result unless it is fully understood.



languages—hence the statement that his language was understood by all classes of mankind and hence also the name *Ardha-Māgadhi* ( i. e. half *Māgadhi* )<sup>1</sup> implying thereby that it was not fully *Māgadhi* but that it contained a greater element of *Māgadhi* combined with smaller elements of other dialects. This use of a mixed dialect for preaching purposes is not without a parallel even at the present time. There are a few Hindu and Sikh preachers in the Panjab, especially at Amritsar, who use a mixture of Panjābī and Hindī in their preaching. This mixture is not used for ordinary purposes but for preaching alone by that class of men.

Another reason for Mahāvīra's tampering with his vernacular seems to have been the early development of *Māhārāshṭrī* into a literary form, and the consequent superiority it had gained over other vernaculars. Naturally therefore, one would have liked to conform his vernacular to *Māhārāshṭrī* as far as could properly be done.

Professor Pischel has applied the term *Ardha-Māgadhi* to the language of the Canonical scriptures of the *Svetambar* Jains as extant as present.<sup>2</sup> According to the above consideration one expects to find that *Ardha-Māgadhi* should have a greater resemblance to *Māgadhi* than to any other language. But this is not the case. The language of the present canon resembles *Māhārāshṭrī* more than it does *Māgadhi*. For this very reason Professor Jacobi called this

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(1) अर्धं मागध्याः ।

(2) *Grammatik der Prakrit-sprachen*. § 17.



language Jaina Prākṛit to distinguish it from Jaina Māhārāshṭrī—the language used by later Jaina writers for commentaries and story-books<sup>1</sup>. It is interesting to note that even the Jaina grammarians class the language of the present canon, not as Ardha-Māgadhī but as Ārsha i.e. the language of the Rishis<sup>2</sup>. Popularly sometimes it is, still, called Māgadhī<sup>3</sup> perhaps implying thereby that it originally had a greater affinity to Māgadhī.

To account for this apparent dissimilarity one must consider the past history of the canon. The modern Jains of an orthodox type believe that their canonical scriptures, like their religion, have existed from very eternity. They modify this statement, however, by allowing a change of proper names in the narrative portions according to the actual events. The idea of eternity of scriptures seems to have been suggested to them by a similar view held by the Brahmans about the Vedas. But according to an older and more liberal view, the canonical books are the work of the Gaṇadharas i.e. the chief disciples of Lord Mahāvīra<sup>4</sup>. The Gaṇadharas received the doctrine from the lips of the Lord and conveyed it to their own disciples in succession in words of the Lord as far as possible, amplifying it where necessary with an explanation of their own. As the preaching and learning of the doctrine were carried on orally, it is but

(1) Jacobi's edition of Kalpasūtra, Introd. p. 18.

(2) Hemacandra's Prakrit Grammar. I, 3.

(3) Jacobi's Ed. Kalpas. Introd. p. 17.

(4) अन्त्यं भासद् अरिहा, सुत्तं गच्छति गणहरा निवृण् । *Avasyaka* 68.

natural that pithy and important portions of Mahāvīra's discourses would have been taken with a greater care, and transmitted down in his own words than the less important portions of an explanatory nature. These passages could well be regarded as forming the nucleus of the canon.

About a couple of centuries after Mahāvīra's Nirvāṇa, there occurred a severe famine in Magadha which lasted for twelve years. During this long famine it became extremely difficult for monks to obtain food after the prescribed manner. Unable to bear the hardships of the famine and unwilling to slacken the rules of conduct, some of the monks migrated to countries free from famine, especially to the Carnatic. The monks who had remained behind in Magadha became less strict in the observance of the rules. They took to clothing themselves though Mahāvīra himself had discarded clothes altogether. He had wandered quite naked after his renunciation. When the famine was over, the migrated monks came back and found their brethren at home less strict. Thus the conduct of the monks who had remained behind was not very high in the eyes of those who had migrated. This might have led to a sort of internal party-feeling between the two sections of the monks.

The troubles of the famine caused great difficulties in the proper study of the scriptures so that a greater part of them was forgotten or was remembered very vaguely. Sthūlabhadra, therefore, who was at the head of the church at the time, held a



council of monks at Pátaliputra and collected the eleven *Angas* from the fragments remembered by various monks. The twelfth *Anga* was lost for ever.<sup>1</sup>

The stricter monks i. e. those who had migrated to other countries during the famine, rejected this collection alleging that the true scriptures had been irretrievably lost. This must have added strength to the party-feeling which afterwards resulted in the final break-up of the church into Digam-bars and Svetámbaras.

The canon thus restored continued but not in a quite fixed state till the time of Devardhigani Kshamásramana when again there occurred a severe famine lasting for many years. A large number of learned monks were swept away by this dreadful and long famine. In addition to this, a serious interruption was caused in the study of the scriptures which eventually reached the verge of oblivion.

At the end of the famine Devardhigani saw that the scriptures were in a danger of becoming extinct, he therefore, summoned at Valabhi (an ancient town in Kathiawad) all the monks who had survived, and collected from them what had been saved of the canon. He used his discretion to fill up the gaps

१ इतश्च तस्मिन् दुष्काले कराले कालरात्रिषु ।

निर्वातार्थं साधुसङ्घस्तीरं नीरनिधेययौ ॥५५॥

अगुण्यमानं तु तदा साधूनां विस्मृतं श्रुतम् ।

अनभ्यसनतो नश्यत्यधीतं धीमतामपि ॥५६॥

सङ्क्षोभ्य पादलीपुत्रे दुष्कालान्तेऽखिलो ऽमिलत् ।

यद् अङ्गाध्ययनोद्देशाद्यासीद् यस्य तद् आददे ॥५७॥

*Hemacandra's Sthavirāvalī, Canto. IX.*

and amend the corrupt passages and in fact to rearrange the subject matter of the whole canon. Then he caused the canon to be copied in numerous sets to protect it from similar calamities in future.\*

Since the time of Devardhigani, the scriptures have undergone many and important alterations. The Nandī Sutra written by Devardhigani himself contains a description of the contents and the subdivisions of the scriptures. Much information on this subject is also found in the *Thāṇaṅga* and *Samavāyanga*. But all these sources are at variance among themselves and they greatly differ from the actual state in which the canon now exists. Thus it is clear that the scriptures have been liable to numerous changes even after the time of Devardhigani. It is not strange, therefore, to find the language of the scriptures differing from the language in which they were originally composed. As the stronghold of Jainism shifted towards the west, and as the council under Devardhigani was held at Valabhi in Kathiawad, the language of the canon must have been made to conform to the western type,

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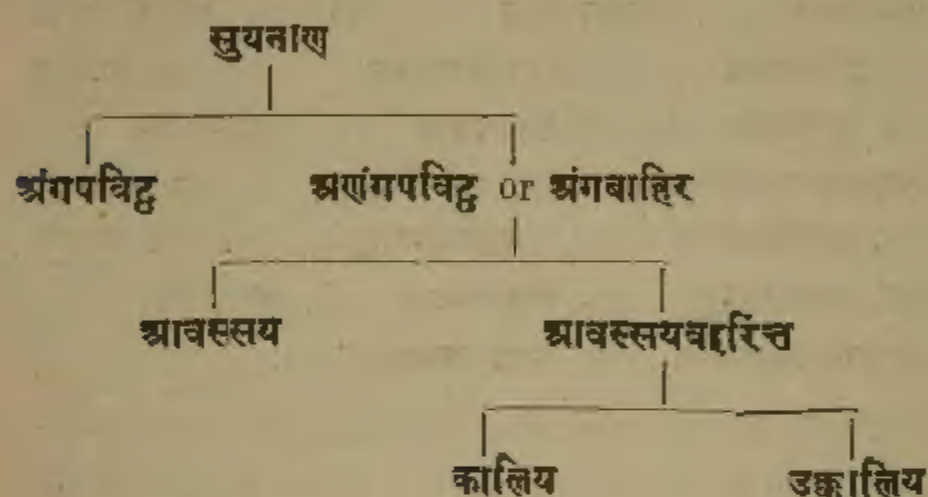
\* श्री देवर्धिगणिकमाश्रमणेन श्री वीराद् अशीत्यधिकनवशत ( ९८० ) वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद् बहुतरसाधुदयापत्तौ बहुश्रुतविच्छिन्तौ च जातार्था + + + भविष्यद्भक्ष्यलोकोपकाराय श्रुतभक्तये च श्रीसङ्घाग्रहाद् मृतावशिष्टतदाकालीनसर्वसाधून् वलभ्यामाकार्य तन्मुखाद् विच्छिन्नावशिष्टान् म्यूनाधिकाश्च लुडितान्नुडितान् आगमालापकान् अनुक्रमेण स्वमत्या संकल्य पुस्तकाकृदाः कृताः । ततो मूलतो गद्यधरभाषितानामपि तत्संकलनानन्तरं सर्वेषामपि आगमानां कर्ता श्री देवर्धिगणिकमाश्रमण एव जातः ॥ समयसुन्दर-गणिरचितसामाचारीशतके ।

*Jaina Sāhitya Samsodhaka, Vol. I, part I, p. 53 (Guj.)*



although several signs of archaism were allowed to stand as a mark of sanctity and antiquity.

In his Nandī Sūtra Devardhigani gives the following classification of the scriptures as they stood at the time.



The number of works contained in each sub-division is as under :—

- I. अंगपविट्ट (Skt. अङ्गप्रविष्ट) — 1. आयारंग 2. सूयगडंग 3. डाणंग 4. समवारंग 5. विवाहपन्नत्ती 6. नायाधम्मकहा 7. उवासगदसा 8. अंतगडदसा 9. अणुत्तरोववाइयदसा 10. पण्हावागरण 11. विवागसुय 12. दिट्ठिवाय.
- II. आवस्सय (Skt. आवश्यक) — 1. सामाहय 2. चउधीसत्थय 3. वंदणय 4. पडिक्कमण 5. काउसग्ग 6. पच्चक्खवाण.
- III. कालिय (Skt. कालिक) 1. उत्तरउभयण 2. दसा 3. कप्प 4. ववहार 5. निसीह 6. महानिसीह 7. इसिभासिय 8. जंबूदीवपन्नत्ती 9. दीवसागरपन्नत्ती 10. चंदपन्नत्ती 11. खुड्डिया विमाणपविभत्ती 12. महत्तिया विमाणपविभत्ती 13. अंगचूलिया 14. वग्गचूलिया 15. विवाहचूलिया 16. अरुणोववाय 17. वरुणोववाय 18. गरुलोववाय 19. धरुणोववाय 20. वेसमणोववाय 21. वेलंधरोववाय 22. देविंदोववाय 23. उट्ठाणसुय 24. समुट्ठाणसुय 25. नागपरियावणिया 26. निरयावणिया

27. कप्पिया 28. कप्पवडिसिया 29. पुप्फिया 30. पुप्फ-  
चूलिया 31. घण्डीदसा etc.

- IV. उक्कालिय ( Skt. उत्कालिक )—1. दसवेयालिय 2. कप्पिया-  
कप्पिय 3. बुल्लकप्पसुय 4. महाकप्पसुय 5. ओववाहय  
6. रायपसेणिय 7. जीवाभिगम 8. पणवणा 9. महा-  
पणवणा 10. पमायपमाय 11 नंदी 12. अणुओगदार  
13 देविंदत्थय 14. तंदुलवेयालिय 15. चंदाविज्झय  
16. सूरपन्नती 17. पोरिसिमंडल 18. मंडलपवेस 19.  
विज्जाचरणविणिच्चय 20. गणिविज्जा 21. भाणविभत्ती  
22. मरणविभत्ती 23. आयविसोही 24. वीथरगसुय  
25. संलेहणसुय 26. विहारकप्प 27. चरणविही 28.  
आउरपच्चक्खाण 29. महापच्चक्खाण etc.

According to the modern classification which con-  
siderably differs from the above, the scriptures are  
45 in number and are divided into six groups as  
follows :—

- I. Eleven *Angas* :—1. आयारंग 2. सुयगडंग 3. ठाणंग  
4. समवायंग 5. विवाहपन्नती 6. नायाधम्मकहा 7. उ-  
वासगदसा 8. अंतगडदसा 9. अणुत्तरोववाहयदसा 10.  
परहावागरण 11. विवागसुय.
- II. Twelve *Uvangas* :—1. ओववाहय 2. रायपसेणिय 3.  
जीवाभिगम 4. पणवणा 5. जंबुहीवपन्नती 6. चंदप-  
न्नती 7. सूरपन्नती [8-12. निरयावलिया] 8. कप्पिया or  
निरयावलिया 9. कप्पवडिसिया 10. पुप्फिया 11. पुप्फ-  
चूला 12. घण्डीदसा.
- III. Six *Cheda Sūtras* :—1. निसीह 2. महानिसीह 3.  
धवहार 4. दसासुयक्खंध 5. विहंकप्प 6. पंचकप्प.
- IV. Four *Mūla Sūtras* :—1. उत्तरज्झयण 2. आघस्सय  
3. दसवेयालिय 4. पिंडणिज्जुत्ति.
- V. Ten *Paṇṇas* :—1. चउसरण 2. आउरपच्चक्खाण 3.  
भत्तपच्चक्खाण 4. संधारय 5. तंदुलवेयालिय 6. चंद-



विज्ञा 7. देविदत्तव 8. गणिविज्ञा 9. महापञ्चकखण्ड  
10. वीरत्तव.

VI. Two works forming an unnamed group—1. नंदी  
2. अणुसंगदार.

According to another classification the number of the scriptures is eighty-four, the additional works being chiefly *Painnas* and *Nijjuttis*. (जैनग्रन्थावली *Bombay* 1908, page 72).

## A BRIEF ACCOUNT OF THE SIDDHANTA

### 1. *Angas*.

1. *Āyāramgam* (Skt. *आचाराङ्गम्*) as its name implies deals with the rules of conduct of a *bhikkhu*. It is divided into two *Suyakkhandhas* or volumes as we should say which greatly differ from each other in style. The first is far more important of the two. It is partly in verse and partly in prose. The second *Suyakkhandha* arranges the rules in a more orderly way. This difference in style is probably due to a difference in authors. The oldest commentary on the work is that by *Sīlānkācārya* who flourished in the ninth century A. D.

2. *Sūyagaḍamgam* (Skt. *सूत्रहताङ्गम्*) expounds in two *Suyakkhandhas* the doctrines of Jainism and of the heterodox systems. The first *Syukkhandha* is entirely in verse and the second with the exception of a single chapter, in prose. The first and the second *Angas* are the most difficult works of the whole *Siddhānta*. Several passages in them are not clear even with the help of the commentaries. The oldest commentary is the one by *Sīlānkācārya*. An-

other commentary by Harshakula composed in V. S. 1583 (1526 A. D.) is also available.

3. *Thāṇaṅgam* (Skt. स्थानाङ्गम्.) consists of ten *Thāṇas* or chapters which successively enumerate categories conceived as one, two, three and so on up to ten. It is designed for the instruction of more advanced students.

4. *Samavāyaṅgam* (Skt. समवायाङ्गम्.) like the *Thāṇaṅga* is an enumeration of categories arranged in the ascending order of their contents from one to ten millions. *Angas* No. 3 and 4 form a separate group. *Angas* 3-11 are in prose and have been commented upon by Abhayadeva.

5. *Vivāha--(or Viyāha--)* *paññattī* (Skt. व्याख्या प्रवृत्तिः) popularly known as *Bhagavatī Sūtra* consists of 41 *Sayas* (centuries). The first twenty *Sayas* are a record of conversation between *Mahāvīra* and his senior disciple *Indrabhūti*. *Sayas* 21-41 contain legends which throw a great light on the life of *Mahāvīra*.

6. *Nāyādhammakahāo* (Skt. ज्ञाताधर्मकथाः) is divided into two *Suyakkhandhas* which greatly differ in extent from each other. The first in 19 chapters contains the *nāyas* i.e. edifying tales or parables designed to serve as moral examples. The second which is far smaller than the first contains in 10 *vaggas* the *dhammakahās* i.e. edifying legends.

7. *Uvāsagadasāo* (Skt. उपसकदशाः) contains legends and stories about the ten chief lay disciples of *Mahāvīra*. The first chapter of this work expounds the rules of life for a householder.



8. Antagaḍadasáo (Skt. अन्तर्गुह्याः) contains legends concerning the pious men who have put an end to their wanderings in the *Samsára*.

9. Anuttarovaváiyadasáo (Skt. अनुत्तरोपपातिक-दशाः); a very brief work, contains legends about the saints each of whom attained to the highest *vimána* i. e. heavenly world.

10. Panhávágaranám (Skt. प्रश्नव्याकरणानि) was originally a work on Palmistry as stated in the Nandí Sūtra. But its present recension is of late origin for Malayagiri, the Commentator on Nandí Sūtra says प्रश्नव्याकरणदशा इहोक्तरूपा न दृश्यन्ते, दृश्यमानास्तु पञ्चाश्रव-संवरात्मिका इति । In its present form it treats of the inflow and stoppage of karman at length. Abhaya-deva, too, was puzzled to find different recensions for he says अज्ञा वयं शास्त्रमिदं गभीरं, प्रायोऽस्य कृतानि च पुस्तकानि । सूत्रं व्यवस्थाप्य ततो विमृश्य, व्याख्यानकल्पादित एव नैव । The language of this *Amga* as we have it is markedly different from that of the other *Amgas*.

11. Vivágasuyam (Skt. विपाकश्रुतम्) in two *Su-yakkhandhas* contains stories to illustrate the results of good and bad karman.

12. Diṭṭhivāe (Skt. दृष्टिवादः) is now extinct. It contained the fourteen *Púrvas*. Its contents are enumerated in the Nandí Sūtra.

## 2. *Uvargas*.

The term *Uvamga* seems to be of a comparatively recent date for in the *Amgas* the word *Uvamga* denotes *Upángas* of the Brahmanical literature. The oldest reference to the Jaina *Uvargas*

1. Perhaps व्याख्या काचिद् विधीयते of the preceding verse is to be read here also.

is found in the Mahánisíha. The Uvargas are in a way supplementary to the corresponding Angas.

1. Ovaváiyam (Skt. औपपातिकम्) begins with a description of the arrival of Mahávira at Campá. The king Koniya (or Kúniya) pays a visit to the Lord who preaches his doctrine to the congregation. At the end Mahávira answers a number of questions put to him by Indrabhúti Gautama relating to the religious status and condition after death (उपपात) of various classes of men and women.

2. Ráyapaseniyam (Skt. राजप्रश्नीयम्?). The significance of the title of this work is doubtful. Western scholars see in *pasenīya* a reference to King Prasenajit or Pasenadi. It describes how Súriyábha, a denizen of heaven, attained to glory. It contains a discussion about the existence of soul between King Paesi (प्रदेशी) and Kesi Kumára.

3. Jivábhigamam (Skt. जीवाभिगमम्) classifies the Jíva and Ajíva from various standpoints. It contains a short description of the Jambudvípa.

4. Pannavaná (Skt. प्रज्ञापना) supplies further information regarding the Jíva.

5. Jambuddívapannattí (Skt. जम्बुद्वीपप्रज्ञप्तिः) is a mythological description of the Jambudvípa together with its past and future history.

6. Candapannattí (Skt. चन्द्रप्रज्ञप्तिः) } They are  
7. Súriyapannattí (Skt. सूर्यप्रज्ञप्तिः) } works on  
Astronomy. They describe the motions of the sun and the moon and explain the cause of day and night.

8—12 Nirayávaliyáo.



8. Kappiyáo (Skt. कल्पिकाः) narrates the history of Kála and nine other sons of King Seniya. They fought against their half-brother Kúniya and consequently went to hell.

9. Kappavaḍamsiyáo (Skt. कल्पावतंसकाः) History of grandsons of Seniya.

10. Pupphiyáo (Skt. पुष्पिकाः) narrates the previous lives of gods and goddesses who had come from their celestial abodes to pay reverence to Mahāvira.

11. Pupphacúláo (Skt. पुष्पचूलाः) Another account of a similar nature as above.

12. Vanhidasáo (Skt. वृक्षिदशाः) describes the conversion of twelve Vṛṣṇi princes by Arishṭanemi.

### 3. Cheda Sūtras.

The group of Chedasūtras is very imperfectly known outside the monkish pale. Two or three have been published in Europe. They prescribe rules for atoning the violation of a religious vow.

प्राचीन विनय  
विशेष

### 4. Mūla Sūtras.

1. Uttarajjhayanāim (Skt. उत्तराज्ययनानि), supposed to embody the last sermon of Mahāvira, was composed by Bhadrabāhu. It consists of thirty-six chapters, nearly all in verse. Its subject-matter comprises sermons, legends and dogmatic statements. Several of the legends are common to Brahmanic and Buddhist literatures. Many verses are a mere translation of the Mahābhārata slokas and a few others correspond in wording to those of the Dhammapada and Jātakas.

2. *Avassayam* (Skt. **आवश्यकसूत्रम्**) is the collection of six short pieces meant for formal recitation by monks and laymen.

3. *Dasaveyāliyam* (Skt. **दशवैकालिकसूत्रम्**) contains rules, based chiefly on the *Āyāraṅga*, for the life of monks and nuns.

4. *Piṇḍanijjutī* (Skt. **पिण्डनिर्युक्तिः**) contains directions how a monk should beg alms.

5. *Paiṇṇas*.

*Paiṇṇas* (Skt. **प्रकीर्णकानि**) are miscellaneous works dealing mostly with the rules of conduct for the guidance of monks.

6. *Unnamed Group*.

1. *Nandī* (Skt. **नन्दिसूत्रम्**) consists of fifty verses in praise of right knowledge and the successors of Mahāvīra together with a number of prose formulas giving an analysis of knowledge and a detailed account of the contents of the *Siddhānta*.

2. *Anuogadāram*) (Skt. **अनुयोगदासूत्रम्**) contains rudiments of Jaina logic and information on miscellaneous topics.



Extent of the *Angas*.

Name of the <i>Anga</i> .	Number of granthas (of 32 syllables each) as counted by scribes and record- ed at the end of most MSS.*	Number of words (पदनि) in each <i>Anga</i> counting 12 words in a grantha on the average.	Traditional number of words in each <i>Anga</i> as recorded in the <i>Samavā- yanga</i> or <i>Nandi</i> .
1. <i>Āśāraṃga</i> ..	2,554	30,648	18,000
2. <i>Sūyagadāṃga</i> ..	2,300	27,600	36,000
3. <i>Thāṇaṃga</i> ..	3,750	45,000	72,000
4. <i>Samavāyaṃga</i> ..	1,607	19,284	144,000
5. <i>Vivāhapannatti</i> ..	15,750	189,000	288,000†
6. <i>Nāyādhammakahā</i>	5,375	64,500	576,000
7. <i>Uvāsagadasāo</i> ..	812	9,744	1,152,000
8. <i>Antagadadasāo</i>	890	10,680	2,304,000
9. <i>Anuttarovavāsiya</i> .	192	2,304	4,608,000
10. <i>Paṇḍavāgaravāsiya</i>	1,300	15,600	9,216,000
11. <i>Vivāgasūya</i> ..	1,316	15,792	18,432,000

\*This number called ग्रंथाग्रंथं (written as ग्रंथाग्रं or even ग्रं) varies in MSS. For instance Weber's Catalogue of Royal Library at Berlin Vol. II, part 2, p. 534 gives *gramthāgram* for MSS. of the *Vivāgasūya* as under:—

MS. No. 1819 *gramthāgram* = 1250.

" " 1820 " = 1216.

" " 1821 " = 1280.

†Nandi gives 84,000 words for this *Anga*.

## BIBLIOGRAPHY.

## I Āgamas.

## A. Text:

1875-85  
 (1) A complete set of 45 Āgamas (perhaps with the exception of Sūrya-, Candra-prajñaptis and the Cheda Sūtras) was published about fifty years ago by Rai Bahadur Babu Dhanpat Singh of Bálúcár (*District* Murshidabad, Bengal). All the works of this set were accompanied by one or more Sanskrit commentaries and a Gujrátí paraphrase. In the introduction to his edition of Uvāsagadasáo, Professor Hoernle remarks that this set "is worthless as an edition, being made with no regard whatsoever to textual or grammatical correctness both in its Sanskrit and Prakrit portions." Some of the volumes of this set were printed on loose sheets in manuscript form, while others were bound in book-form. These sets were distributed free among Jain Sádhus and libraries. A number of copies were, however, sold. Copies of this set are not available now for purchase.

(2) Another set has been published in recent years by the Jaināgamodaya-Samiti, Bombay. All the works in it are accompanied by a Sanskrit commentary, and are printed in MS. form. It is decidedly better than Rai Dhanpat Singh's set. Copies of this set also are difficult to get as only a limited number of copies are printed.

(3) The Jains of Hyderabad (Deccan) have brought out a set of 32 Āgamas (excluding the Paññas) accompanied by a Hindí translation. All the volumes of this set are printed in MS. form. In textual correctness, this set is inferior even to No. 1.



(4) Numerous editions of stray works *e.g.*, Uttarajjhayana, Dasaveyāliya, Kappa sutta (a portion of Dasāsuyakkhandha specially held sacred and recited in the Pajjusana days) have appeared in India.

(5) The following works have been critically edited :—

(a) *Ayāramga* ed. by Jacobi, Pali Text Society, London 1882. (Text only).

(b) *Ayāramga* ed. by W. Schubring, German Oriental Society, Leipzig. 1910. (First *Suyakkhandha*, with Pkt.—Skt. glossary.)

(c) *Fragment der Bhagavatī* ed. Weber, Berlin 1866-67. (Legend of *Khandaka*).

(d) *Specimen der Nāyādhammakahā* ed. P. Steinthal, Leipzig 1881 (First chapter).

(e) *Uvāsagadasāo* ed. Hoernle, Calcutta 1888. Text, glossary and commentary.

(f) *Anuttarovavāiya* ed. L. D. Barnett, Oriental translation Fund, Volume XVII London, 1907. (Appendix to his translation of *Antagadadasāo*.)

(g) *Ovavāiya* ed. E. Leumann, Leipzig, 1883. (With Pkt.—Skt. glossary.)

(h) *Nirayāvaliyā* ed. S. J. Warren, Amsterdam 1879. (Pkt.—Skt. glossary).

(i) *Kappasutta* ed. Jacobi, Leipzig, 1879 (Pkt.—Skt. glossary.)

(j) *Dasaveyāliya* ed. E. Leumann in *Journal of*

the German Oriental Society (Z.D.M.G.)  
Volume 46, 1892.

(k) Uttarajjhayana ed. J. Charpentier, Upsala  
1921.

(l) Vavahāra, Mahānisiha. (Germany).

NOTE.—The Prakrit text of all except *e* and *k* is printed  
in Roman characters.

*B. Translations :*

(1) A Gujrati translation of the whole canon has  
been published in Babu Dhanpat Singh's set. See  
above.

(2) A Hindi translation of the 32 Āgamas is  
found along with the text in the Hyderabad edition.

(3) An English translation of the following  
works is available :—

(a) *Āyāraṃga* and *Kappasutta* by Jacobi in  
Sacred books of the East Series, Volume  
XXII.

(b) *Uttarajjhayana* and *Sūyagadamga*, „ „ „  
Volume XLV.

(c) *Uvāsagadasāo* translation published along  
with Hoernle's edition. Calcutta 1892.

(d) *Antagaḍa* and *Anuttarovavāiṃya* by L. D.  
Barnett, Oriental translation Fund  
Volume XVII London 1907.

**II Grammars and Readers.**

(1) Hemacandra's Prakrit Grammar :

(a) Edited by Pischel with German translation  
and notes. Halle 1877-1880.



(b) Indian editions with Gujrāti translation and Dhundikā commentary by Udayasau-bhāgya.

(2) Pischel's Grammatik der Prakrit, Sprachen, published in Encyclopædia of Indo-Aryan Research (German) Strassburg 1900. Price £ 1. 1s. 6d.

A monument of industry and sound scholarship. Deals with Jaina, dramatic and other Prakrits.

(3) Essay on Jaina Prakrits by E. Müller (German).

(4) Introduction to Prakrit by A. C. Woolner, published by the University of the Panjab, Lahore, 1917. Price Rs. 3.

A Reader and Grammar in one. [English] The only Prakrit Reader for English knowing students. Contains several extracts from Jaina works.

### III Dictionaries

No dictionary of Jaina Prakrits is available at present. Several of the texts published in Europe contain Prakrit-Sanskrit glossaries. Mention may, however, be made of the following :—

(1) *Abhidhāna Rājendra*. Five volumes have appeared, the last word being *Bhola*. Price Rs. 25 per volume. One or two more volumes are expected to complete the work. The size (1000 pages a volume) and cost make it a work of reference for libraries rather than a students' dictionary. Each Prakrit word is followed by its Sanskrit equivalent, etymology, meanings in Sanskrit, reference to the text, and a discussion of the various aspects of the word with quotations from the works. It is an encyclopædia of Jaina literature, and puts together

under each head what is to be found in the original texts and commentaries.

(2) *Ardha-Māgadhi Kosha*, prepared by Swāmi Ratna Chandraji, a Jaina monk, and being published by Mr. Kesari Chand Bhandari of Indore (Central India). It is a very useful work for students of Jaina Āgamas.

(3) Seth Hargovind Das of Calcutta University has collected materials for a Jaina Prakrit dictionary.

(4) Dr. Tribhuvandas Laher Chand of Bombay is preparing an Encyclopaedia of Jainism in Gujrātī. A prospectus was issued by him in 1920.

(5) Jaina Gem Dictionary and a Biographical Jaina dictionary are appearing in parts. Jaina Publishing House, Arrah (Bengal).

#### IV History of Literature.

(1) Weber's "Account of the Sacred literature of the Svetambar Jains originally appeared in German. Its translation was published in parts in the Indian Antiquary Volumes XVII-XXI.

(2) Bhandarkar's note on Jain literature in his 'Report on Search of Sanskrit MSS. for 1883.' Bombay 1887.

(3) Winternitz' History of Indian Literature (German) part II.

#### V Catalogues of Manuscripts.

(1) Peterson's reports in Search of Sanskrit Manuscripts.

for 1882      deals with Jaipur and Cambay

for 1883-84      „      Alwar



for 1884-6 deals with Cambay

for 1887-92 „ Páṭan, contains an index  
of authors

for 1892-95 „ „

for 1895-98 ? „

These reports are concerned mainly with Jaina Bhandárs.

(2) Bhandárkar's various reports especially for 1883-84, published in 1887.

(2) Kielhorn's report for 1880-81.

(4) Weber's Catalogue of Sanskrit and Prakrit MSS. in the Royal Library at Berlin. (German). It is a descriptive catalogue, and contains extracts from each work.

Volume II, Part II, 1888 is concerned with the Svetambar canon alone. It describes 156 MSS. *i. e.* Nos. 1773—1928.

A subsequent part deals with later literature of the Jains (both Sanskrit and Prakrit).

(5) Jaina-granthávali, based mainly on the above-mentioned reports and published by the Jain Svetambar Conference, Bombay, 1908, price Rs. 3 (Gujráti in Devanágari characters.) It is a detailed list of the extant Jaina literature with short notes about authors, and separate indexes of authors and their works.

(6) For further information see Guerinot's Bibliography.

## VI General.

(1) *Heart of Jainism* by Mrs. Sinclair Stephenson. Published in the series "Religious Quest of India", Humphrey Milford; Oxford 1915. Pages XXIV+336. It is a good description of modern Jainism as found in Gujrat and Marwar

(2) *Indian Sect of the Jainas* by G. Bühler, translated from German by J. Burgess.

(3) *Epitome of Jainism* by P. C. Nahar and S. C. Ghosal.

(4) *Jain-tatvadarsh* (Hindi) by Muni Ātmārāmji Anandvijaya.

## VII Bibliography.

(1) Dr. Guerinot of France published his "Essai de Bibliographie Jainas" (French) in 1906. A Supplement to it appeared in 1909 in July-August issue of the *Journal Asiatique* (French). Though hardly up-to-date now, still it is very useful for students of Jainism.

## JAIN SCHOLARS IN INDIA.

Most of the Jain publications in India and several in Europe are due chiefly to the efforts of learned monks of whom the following deserve a special mention:—

1. The late Śrī Vijayānanda Śūri (popularly known as Ātmārāmji)<sup>2</sup> was born in 1836, became a

1. Rai Bahadur Dhanpat Singh's edition of the Jain Āgamas must have been the work of one or more monks. In the *Nāyādhammakahā* (Jnātāsūtra) of this series Śādhu Bhagwān Vijaya is mentioned as the editor.

2. He may be distinguished from another monk Muni Ātmārāmji who has done much for the uplift of the Dhūndiā sect, among whom he is the only scholar, and holds liberal views.



monk at the age of 17 and died in 1896 at Gujranwala where a shrine was built over his ashes. He was the author of three works in Hindí viz., *Jain Tatvadarsh*, *Agyán Timir Bháskar* and *Tatva Nirṇaya Prásád* which lucidly expound the doctrines of Jainism and refute all charges brought against it. In 1893 he was invited to the *World's Congress of Religions* which he could not attend owing to his religious vows. Dr. Hoernle was much indebted to him for answers to his questions and dedicated to the monk as a mark of gratitude his edition of the *Uvāsagadasáo*.

2. The late Srí Vijaya Dharma Súri, Sástravisárada Jainácárya was born in Kathiawad in 1867 and died in 1922 at Shivpuri (Gwalior State) where a Samádhi Mandir has been erected over his ashes. He journeyed in U. P. and Bengal at great personal inconvenience and started at Benares the *Yasovijaya Jain Páthsálá*. Two scholars of this Páthsálá viz. Hargovind Das and Bechar Das, have edited a number of volumes of the *Yasovijaya Jain Granth-málá*. The whole credit of publishing this most valuable series of Jain works is due to the late Súri jí. He himself prepared an edition of Hemacandra's *Yoga Sástra* which appeared in the *Bibliotheca Indica* besides several books in vernacular. All scholars, Indian and European, interested in Jainism, resorted to him for help. He has left his worthy successor in the person of Srí Vijaya Indra Súri who, like his Gurn, takes a deep interest in the Research work connected with Jainism.

3. Śrī Ananda Śāgara, an Ācārya of the Śāgara branch. The edition of the Āgamas brought out by the Āgamodaya Samiti was mostly edited by him. He instructs young monks in the Jain Scriptures.

4. Muni Jina Vijaya connected with the Bhandarkar Research Institute, Poona, and the Purātattva Mandir of the Gujrat Vidyāpīṭh, Ahmedabad, edits the Jain Śāhitya Samsodhak, besides doing other valuable work.

5. The late Śrī Rājendra Vijaya Śūri to whose efforts is due the publication of *Abhidhāna Rājendra*.

6. Svāmi Ratna Chandra who worked on the *Ardha-Māgadhbī Kosa* (*in press*) for several years.

From among the laymen, mention may be made of Śrāvaka Pandits Hargovind Das and Bechar Das, of the Yasovijaya Pāṭhsālā, and late editors of the Yasovijaya Jain Granthmālā.

3 Pt. Nāthū Rām Premī of Bombay has done so much in bringing out good editions of Sanskrit and Prakrit works of the Digambar literature.

### JAIN MANUSCRIPTS.

Jain manuscripts are found inscribed on palm-leaves or written on paper. The number of the former is comparatively smaller for with the introduction of paper, palm-leaves fell out of use for writing though they are still used for this purpose to some extent in the south of India. The palm-leaf MSS. are consequently much older than paper ones. Palm-leaves are about two inches wide and over a foot long. Letters are inscribed on them with a style of iron or silver and ink-powder is rubbed



afterwards to blacken them. For writing on paper, fluid ink of black and red colour was used. To obliterate a letter, it was besmeared with a solution of yellow arsenic (हरिताल). In order to draw lines on a piece of paper it was lightly pressed against a wooden board on which threads had been tightly stretched at equal spaces. The work of copying was carried on by monks and professional copyists. The characters used were a variety of Devanāgarī called the Jain Script (जैनलिपि) in which several letters especially the conjunct consonants क्ख, च्छ, ज्ञ, ज्झ, त्थ, and द्ध are difficult to recognise at a first glance. The medial vowel ए is often represented by what is called पड़ी मात्रा i. e. a vertical stroke placed to the left of a consonant, e. g. के=क, कै=के, को=का, कौ=को. The double letter ग्ग of the Jain script resembling in appearance the ग्र (gra) of Devanāgarī has been transliterated as *gra* by Professor Weber in his catalogue of manuscripts in the Berlin Library; *pograla*, for *poggala*, p. 576, l 14; *Miyagrāme* for *Miyaggāme* p. 525. etc. Similarly ज्ञ resembling Devanāgarī ज्ञ with a slanting stroke in it has been transcribed as *yya*, e. g. *vadeyyā* for *vadejjā* p. 577, l 24 etc. The letter ङ written with a circle to the left hand at the bottom of a vertical stroke has been taken for ञ by Babu Rajendra Lal Mitra in his catalogue of manuscripts in Bikanir, e. g. *Thāṇamga* has been transcribed as *Vāṇamga* p. 702 No. 1537, p. 719 No. 1780.

As a general rule Jain books are printed in Devanāgarī type although in a few the Jain type has been used e. g. in *Jain-tatvadarsh*, in a volume or two

of the Abhidhāna Rājendra, in books published by Hirālal Hansrāj of Jāmnagar and by the Jain-Dharm Prasārak Sabha, Bhāvnagar. The Jain Sreyaskar Maṇḍal, Mešana (Kathiawad) has brought out a primer of Jain Script (जैनी वाचनमाला) in which several conjunct consonants are absent, printed at Lakshmi Printing Press, Ahmedabad, 1914 ; price 9 pies.

It is a religious duty of the Jains to preserve their sacred manuscripts carefully and to get their copies made (to publish them in the modern sense) lest they should become extinct.<sup>1</sup> Orthodox Jains, especially the Digambars, did not allow their works to be printed but this restriction is not fully observed now. The manuscripts are first put between wooden boards, then wrapped tightly in a piece of cloth<sup>2</sup> and are finally locked in wooden boxes.<sup>3</sup> After the rainy season is over, they are exposed to sunshine and are cleaned of germs and dirt.

Jain manuscripts are found all over India, but chiefly in the Bombay Presidency, Gujrat and Rajputana, as is clear from the catalogues of MSS. prepared by the provincial governments. These reports and catalogues form the basis of Jain-granthāvalī published by the Jain Conference. Not a small number of Jain MSS. have been taken to the public libraries of the various countries

(1). ये लेखयन्ति जिनशासनपुस्तकानि, व्याख्यानयन्ति च पठन्ति च पाठयन्ति।  
शृण्वन्ति रक्षणविधौ च समाद्वियन्ते, ते देवमर्त्यशिवशर्म नरा जयन्ते ॥

Ratnamandiragagi's उपदेशतरङ्गिणी p. 139.

(2). The bundle is called Puṭṭhā.

(3). Called Dābrās.



of Europe and America. No systematic search for MSS. has been made in the Panjab which according to the writer's estimate contains over ten thousand *Jain MSS.* besides Brahmanical and others. They are preserved in Bhandárs at chief towns of the province and are in charge of laymen who cannot make any use of them. The Panjab University Library contains a catalogue (in manuscript) of MSS. in the Jain temple at Gujranwala. It is probably the work of Pandit Kashi Nath Kunte who reported on Lahore Pandits' libraries in the eighties.

In 1917 the writer made a brief report on the contents of the Jain Bhandár at Nárowál (Sialkote district) to the Principal, Oriental College at whose suggestion the Panjab University has now taken an initiative in the search for and cataloguing of MSS. The University spends annually about Rs. 2,000 on MSS. Muni Vallabha Vijaya, disciple of the late Muni Átmáramjí Ananda Vijaya, the reformer of Janism in the Panjab, has kindly secured permission for the writer to visit the Bhandár at Ambálá and has promised a hearty support in getting access to Bhandárs in other towns.

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# ARDHA-MĀGADHĪ READER.

## १. मियापुत्ते<sup>१</sup> दारए ।

*Materials used in the preparation of this extract.*

- A Ms. containing Text only. Twenty leaves with seventeen lines on each page. Fairly correct having no date. Appearance old.
- B Ms. Text and commentary. Forty-seven leaves. Fairly correct. No date. Appearance old.
- C Ms. Text with interlinear Ṭabbā (Gujrātī paraphrase). Sixty leaves. Not so correct. Copied at अहिपुर explained in the Ṭabbā as विक्रमवरपुर. No date.
- D Ms. Text only. Fifty-one leaves with thirteen lines on a page. Fairly correct. Copied at कोटा on अषाढ़ यदि ५ सं० १८७२.
- H Hargovind Das's edition with Commentary and छाया in मुक्तिकमल जैन मोहनमाला No. 10. Sam. 1976.

तेणं कालेणं तेणं समएणं मियगगामे<sup>२</sup> नामं नयरे  
 होत्था (वण्णओ) । तस्स णं मियगगामस्स नयरस्स  
 बहिया उत्तरपुरत्थिमे दिसोभाए चंदणपायवे नामं  
 उज्जाणे होत्था ( वण्णओ ) । तत्थ णं सुहम्मस्स  
 जवखस्स जक्खाययणे होत्था ( वण्णओ ) ॥१॥

तत्थ णं मियगगामे नयरे विजए नामं खत्तिए  
 राया परिवसइ । तस्स णं विजयस्स खत्तियस्स मिया

1. ACD याउत्ते.      2 In some Mss. ०यागा०

नामं देवो होत्था । तस्स णं विजयस्स खत्तियस्स पुत्ते  
मियाए देवोए अत्तए मियापुत्ते नामं दारए होत्था  
जाइअंधे, जाइमूए, जाइबहिरे, जाइपंगुले, हुंडे य  
वायवे य । नत्थि णं तस्स दारगस्स हत्था वा पाया  
या कण्णा वा अच्ची वा नासा वा केवलं तेसिं अंगो-  
वंगाणं आगिइमित्ते होत्था ॥२॥

तए णं सा मिया देवो तं मियापुत्तं दारगं रह-  
स्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडि-  
जागरमाणो २ विहरइ ॥३॥

तत्थ णं मियग्गामे नयरे एगे जाइअंधे पुरिसे परि-  
वसइ । से णं एगेणं सचक्खुएणं पुरिसेणं पुरओ दंड-  
एणं पगडिउजमाणे<sup>१</sup> २ फुट्टहडाहडसीसे<sup>२</sup> मच्छियाच-  
डगरपहकरेणं अण्णिउजमाणमग्गे मियग्गामे नयरे गिहे  
गिहे कालुणरडवडियाए वित्तिं कप्पेमाणे विहरइ ॥४॥

तेणं कालेणं तेणं समएणं समणे भगवं महा-  
वीरे समोसरिए । परिसा निग्गया । तए णं से  
जाइअंधपुरिसे तं महयाजणसट्ठं सुणेइ २ ता तं  
सचक्खुयं पुरिसं एवं वयासी, “किण्णं देवाणुप्पिया !  
अउज मियग्गामे नयरे इंदमहे इ वा खंदमहे इ वा  
जण्णं हं एवं महयाजणसट्ठं सुणेमि ?”

तए णं से सचक्खुए पुरिसे तं जाइअंधपुरिसं एवं  
वयासी, “एवं खलु देवाणुप्पिया ! समणे भगवं महा-  
वीरे एत्थ समोसरिए, पुरिसा तं वंदित्तए नमंसित्तए  
गच्छंति” ॥५॥

1. H. ० डिह ० B. ० डि ० 2. A adds पुरि०



तए णं से जाइअंधपुरिसे तं सचक्खुयं पुरिसं एवं वयासो, “गच्छामो णं देवाणुप्पिया ! अग्गे वि समणं भगवं महावीरं वंदामो नमंसामो जाव पज्जुवासामो” ॥६॥

तए णं से जाइअंधपुरिसे सचक्खुएणं पुरिसेणं पुरओ दंडएणं पगटिज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता तिवसुत्तो आयाहिणं पयाहिणं करेइ २ त्ता वंदइ नमंसइ जाव पज्जुवासइ ॥७॥

तए णं समणे भगवं महावीरे तोसे महइमहा-  
लियाए परिसाए घम्ममाइक्खइ, परिसा जामेव दिसं<sup>१</sup>  
पाउब्भूया तामेव दिसं पडिगया ॥८॥

तए णं समणस्स भगवओ महावीरस्स जेट्ठे अंते-  
वासो इंदभूई नामं अणगारे तं जाइअंधपुरिसं  
पासित्ता समणं भगवं महावीरं वंदइ नमंसइ २ त्ता  
एवं वयासो, “अत्थि णं भंते ! केइ पुरिसे जाइअंधे  
जाइअंधरूवे ?”

“हंता अत्थि”

“कहिं णं भंते ! से पुरिसे जाइअंधे जाइअंधरूवे ?”

“एवं खलु गोयमा ! इहेव मियग्गामे नयरे विज-  
यरस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते  
नामं दारए जाइअंधे जाव<sup>२</sup> विहरइ” ॥९॥

तए णं से भगवं गोयमे समणं भगवं महावीरं

1. In some Mss. दिशिं

2. Supply the rest from §§ 2 and 3.

वंदइ नमंसइ २ त्ता एवं वयासी, “इच्छामि णं भंते । अहं तुवमेहिं अबभणुण्णाए समणे मियापुत्तं दारयं पासित्तए” ॥

“अहासुहं देवाणुप्पिया !” ॥१०॥

तए णं से भगवं गोयमे जेणेव मियाए देवीए गिहे तेणेव उवागच्छइ २ त्ता मियं देविं एवं वयासी, “अहं णं देवाणुप्पिए ! तव पुत्तं पासित्तं हव्वमागए” ॥११॥

तए णं सा मिया देवी मियापुत्तस्स दारयस्स अणुमगजायए चत्तारि पुत्ते सव्वालंकारविभूतिए करेइ त्ता भगवओ गोयमस्स पादेसु पाडेइ २ त्ता एवं वयासी, “एए णं भंते ! मम पुत्ते पासह” ॥१२॥

तए णं से भगवं गोयमे मियं देविं एवं वयासी, “नो खलु देवाणुप्पिए ! अहं एए तव पुत्ते पासित्तं हव्वमागए । तत्थ णं जे से तव जेट्ठे पुत्ते मियापुत्ते दारय जाइअंधे अंधहवे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरसिं तं णं अहं पासित्तं हव्वमागए” ॥१३॥

तए णं सा मिया देवी भगवं गोयमं एवं वयासी, “से के णं भंते ! तहाह्वे णाणी व तवस्सीवा जेणं एसमट्ठे मम ताव रहस्सकए<sup>१</sup> तुवभं हव्वमक्खाए ?”

तए णं भगवं गोयमे मियं देविं एवं वयासी, “एवं खलु देवाणुप्पिए ! मम धम्मायरिए समणे भगवं



महावीरे सव्वणू सव्वदरिसी, तणे णं अहं एसमट्ठं  
जाणामि” ॥१४॥

जावं च णं मिया देवी भगवया गोयमेणं सद्धिं  
एयमट्ठं संलवइ तावं च णं मियापुत्तस्स दारयस्स  
भत्तपाणवेला जाया यावि होत्था ॥१५॥

तए णं सा मिया देवी भगवं गोयमं एवं वयासी,  
“तुब्भे णं भंते ! इह चेव चिट्ठह जा णं<sup>१</sup> अहं तुब्भं  
मियापुत्तं दारयं उवदंसेमि” त्ति कट्ठु जेणेव भत्त-  
पाणघरए तेणेव उवागच्छइ २ त्ता वत्थपरियट्ठं करेइ  
२ त्ता एगं कट्ठसगडियं गिरहइ २ त्ता विउलस्स असण-  
पाणखाइमसाइमस्स भरेइ २ त्ता जेणेव भगवं गोयमे  
तेणेव उवागच्छइ २ त्ता एवं वयासी, “एह णं तुब्भे  
भंते ! ममं पिट्ठओ अणुगच्छह, जा णं अहं तुब्भं  
मियापुत्तं दारयं उवदंसेमि” ॥१६॥

तए णं से भगवं गोयमे तं मियं देविं पिट्ठओ  
समणुगच्छइ ।

तए णं सा मिया देवी तं कट्ठसगडियं अणुकड्ड-  
माणी जेणेव भूमिघरे तेणेव उवागच्छइ २ त्ता चउ-  
प्पुडेणं वत्थेणं मुहं बंधमाणी भगवं गोयमं एवं वयासी,  
“तुब्भे वि णं भंते ! मुहपोत्तियाए मुहं बंधइ” ॥  
तए णं भगवं गोयमे मियाए देवीए एवं वुत्ते समाणे  
मुहपोत्तियाए मुहं बंधइ ॥१७॥

तए णं सा मिया देवी परं मुहा भूमिघरस्स दुवारं

विहाडेइ । तत्रो णं गंधे निगच्छइ से जहा नामस  
अहिमडे इवा, तत्रो वि अणिट्टतराए चेव ॥१८॥

तए णं से मियापुत्ते दारए तस्स विपुलस्स असण-  
पाणस्स गंधेणं अभिभूए समाणे तंसि असणपाणंसि  
मुच्छिए गट्ठिए तं असणपाणं आसाएणं<sup>१</sup> आहारेइ २  
त्ता खिप्पामेव विट्ठंसेइ । तत्रो पच्छा पूयत्ताए सोणि-  
यत्ताए य परिणामेइ । तं पिय णं पूयं च सोणियं च  
आहारेइ ॥१९॥

तए णं भगवओ गायमस्स तं मियापुत्तं दारयं  
पासित्ता अममेयारुवे अउक्कत्थिए समुप्पज्जित्था,  
“अहो णं इमे दारए पुरा कडाणं असुभाणं कम्माणं  
पावफलं पञ्चणुभवमाणे विहरइ । न मे दिट्ठा नरगा  
वा नेरइया वा, पञ्चस्सं खलु अयं पुरिसे नरयपडिह-  
वियं वेयणं वेइ” त्ति कट्ठु मियं देविं आपुच्छइ  
२ त्ता मियाए देवीए गिहाओ निक्खमइ २ त्ता जेणेव  
समाणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता एवं  
वयासी, “अहं खलु भंते ! तुब्भेहिं अब्भणुण्णाए  
समाणे जेणेव मियाए देवीए गिहे तेणेव उवागच्छामि  
जाव<sup>२</sup> आहारेइ । से णं भंते ! पुरिसे पुट्ठवभवे के  
आसि ? किं नामस ? किं गोत्तस ? किं वा दत्ता किं वा  
भोत्ता किं वा समायरित्ता एवं विहरइ ?” ॥२०॥

“एवं खलु गायमा ! इहेव जंबुद्वीवे दीवे भारहे  
वासे सयदुवारे नामं नयरे होत्था (वण्णओ) । तत्थ  
णं सयदुवारे नयरे धणवई नामं राया होत्था

1. A. C. H. आसएणं

2. Supply the rest from §§ 11-19.



(वण्णओ) । तस्स णं सयदुवारस्स नयरस्स अदूरसा-  
मंते दाहिणपुरत्थिमे दिसीभाए विजयवट्टमाणे<sup>१</sup> नामं  
खेडे होत्था । तस्स णं विजयवट्टमाणस्स खेडस्स पंच  
गामसयाइं आभोए यावि होत्था ॥२१॥

तत्थ णं विजयवट्टमाणे खेडे एकूआई नामं रट्टकूडे  
होत्था अहम्मिए जाव दुप्पडियाणंदे । से एकूआई रट्ट-  
कूडे विजयवट्टमाणस्स खेडस्स पंचण्हं गामसयाणं  
आहेवच्चं पालेमाणे विहरइ ॥२२॥

तए णं से एकूआई रट्टकूडे विजयवट्टमाणस्स खेडस्स  
पंच गामसयाइं बहूहिं करेहि य भरेहि य विट्ठीहि  
य उक्कोडाहि<sup>२</sup> य ओवोलेमाणे निट्ठणे करेमाणे  
विहरइ ॥२३॥

तए णं से इक्काई रट्टकूडे विजयवट्टमाणस्स  
खेडस्स बहूणं राईसरतलवरसत्थवाहाणं अण्णेसिं च  
बहूणं गामेल्लगपुरिसाणं बहूसु कउजेसु य कारणेसु य  
सुणमाणे भणइ “न सुणेमि”, असुणमाणे भणइ  
“सुणेमि” त्ति । एवं पासमाणे भासमाणे गिरहमाणे  
जाणमाणे । एवं से एकूआई रट्टकूडे सुबहुं पावं कम्मं  
समज्जिणमाणे विहरइ ॥२४॥

तए णं तस्स एकूाइस्स रट्टकूडस्स सरीरगंसि  
अण्णया कयाइ जमगसमगं सोलस रोगायंका पाउ-  
वभूया तं जहा, सासे १ खासे<sup>३</sup> २ जरे ३ दाहे ४ कुच्छि-  
सूले ५ भगंदरे ६ अरिसा<sup>४</sup> ७ अजोरए ८ दिट्ठिसूले<sup>५</sup>

1. A. ०५३६०

2. B. ०६०

3. A. B. H. का०

4. H. ०६, A. B. अतिसारे

5. A. B. दिट्ठि

६ मुहुसूले १० अकारिण<sup>१</sup> ११ अच्छिवेयणा १२ कण-  
वेयणा १३ कंडू १४ उदरे<sup>२</sup> १५ कोढे १६ ॥२५॥

तए णं से एकूआई रटुकूडे सोलसहिं रोगायंकेहिं  
अभिभूय समाने कोडुंबियपुरिसे सदावेइ २ त्ता एवं  
वयासो, “गच्छह णं तुम्हे देवाणुप्पिया ! विजय-  
वट्टुमाणे खेडे सिंघाडग-तिय-चउक्क-चत्तर-महापहेसु<sup>३</sup>  
महया २ सद्देणं उगघोसेमाणा एवं वयह, “एवं खलु  
देवाणुप्पिया ! एकूआईसरीरगंसि सोलस रोगायंका  
पाउब्भूया, तं जहा सासे जाव कोढे । तं णं इच्छइ  
विज्जो वा विज्जपुत्तो वा, जाणओ वा जाणयपुत्तो  
वा एकूआईस रटुकूडस्स सोलसएहं रोगायंकाणं एग-  
मवि रोगायंकं उवसामित्तए, तस्स णं एकूआई रटुकूडे  
विपुलं अत्थसंपयाणं दलयइ । एवं दोसुं पि तसुं पि  
उगघोसेह” ॥ ते कोडुंबियपुरिसा तहेव करेति ॥२६॥

तए णं विजयवट्टुमाणे खेडे इमं एयाह्वं उगघोसणं  
सोच्चा निसम्म बहवे विज्जा य विज्जपुत्ता य सत्थकोस-  
हत्थगया सएहिं रगिहेहिंतो पडिनिक्ख मंति २ त्ता जेणेव  
एकूआई रटुकूडे तेणेव उवागच्छंति २ त्ता एकूआईसरीरगं  
परामुसंति २ त्ता तेसिं रोगाणं निदाणं पुच्छंति २ त्ता  
एकूआईरटुकूडस्स बहूहिं अब्भंगेहि य उव्वट्टणेहि य  
सिणेहपाणेहि य वमणेहि य विरेयणेहि य सिंचणेहि य<sup>४</sup>  
अवरहाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरु-  
हेहि य सिरावेधेहि य तच्छणेहि य पच्छणेहि य कुल्लोहि  
मूलेहि य कंदेहि य पत्तेहि य पुप्फेहि य फलेहि य

1. H. orō

2. H. दओदरे

3 B.C.H. ०पहपहेसु

4. H. सेयणाहि



बोएहि य सिलियाहि य गुलयाहि य ओसहेहि य  
भेसउजेहि य इच्छंति तेसिं सोलसएहं रोगायंकाणं  
एगमवि रोगायंकं उवसामित्तए । नो चेव णं संचाएंति  
उवसामित्तए ॥२०॥

तए णं ते वहवे विज्जा जाहे नो संचाएंति तेसिं  
सोलसएहं रोगायंकाणं एगमवि रोगायंकं उवसामित्तए  
ताहे संता तंता परितंता जामेव दिसं पाउब्भूया  
तामेव दिसं पडिगया ॥२१॥

तए णं से एक्काई रटुकूडे सोलसहिं रोगायंकेहिं  
अभिभूए समाणे रउजे य रट्टे य मुच्छइ । रउजं  
पत्थमाणे अभिलसमाणे अट्टदुहट्टवसट्टे अड्ढाइउजाइं  
वाससयाइं परमाउं पालइ २ ता कालमासे कालं  
किञ्चा इमीसे रयणपभाए पुढवीए उक्कोसेणं सागरो-  
वमाट्टिइएसु नेरइएसु<sup>१</sup> नेरइयत्ताए उववण्णे ॥२२॥

से णं तओ अणंतरं उव्वट्टित्ता इहेव मियग्गामे  
नयरे मियाए देवीए कुच्छिंसि पुत्तत्ताए उववण्णे ।  
तए णं तीसे मियाए देवीए सरीरे वेयणा पाउब्भूया  
उज्जला जाव जलंता । जं पभिइं च णं मियापुत्ते  
दारण मियाए देवीए कुच्छिंसि गढभत्ताए उववण्णे, तं  
पभिइं च णं मिया देवी विजयस्स खत्तियस्स अणिट्ठा,  
अकंता, अप्पिया जाया यावि होत्था ॥२३॥

तए णं तीसे मियाए देवीए अन्नया कयाइ पुढवर-  
त्तावरत्तकालसमयंसि कुंडुंबजागरियं जागरमाणीए  
इमे अउभत्थिए समुप्पण्णे, “एवं खलु अहं विजयस्स  
खत्तियस्स पुढ्विं इट्ठा वेसासिया अणुमया आसी ।  
जं पभिइं च णं ममं इमे गढ्मे कुच्छिंसि गढभत्ताए

उववण्णे तं पभिइं च णं विजयस्स खत्तियस्स अहं  
अणिट्ठा अकंता जाया यावि होत्था । न इच्छइ विजय  
खत्तिय ममं नामं च गोयं<sup>1</sup> च गिरिहत्तए किमंग पुण  
दंसणं वा परिभोगं वा करित्तए । तं सेयं खलु ममं  
एयं गब्भं बहुहिं गब्भसाडणाहि य पाडणाहिय गाल-  
णाहि य मारणाहि य साडित्तए वा” । एवं संपेहेइ र  
त्ता बहुणि खाराणि य कडुयाणि य तिवखणाणि य  
गब्भसाडणाणि खायमाणी पीयमाणी इच्छइ तं गब्भं  
साडित्तए, नो चेव णं से गब्भे सडइ वा पडइ वा ।  
तए णं सा मिया देवी जाहे नो संचाएइ तं गब्भं  
साडित्तए वा पाडित्तए वा ताहे संता तंता अवसयं-  
वसा<sup>2</sup> तं गब्भं दुहं दुहेणं परिवहइ ॥३१॥

तए णं सा मिया देवी नवण्हं मासाणं बहुपडि-  
पुण्णाणं दारयं पयाया से दारए जाइअंधे जाव आगि-  
इमित्ते । तए णं सा मिया देवी तं दारगं हुंडं अंधरुवं  
पासइ रत्ता भीया अम्मधाइं सद्दावेइ रत्ता एवं  
वयासी, “गच्छाहि<sup>3</sup> णं देवाणुप्पिए ! तुमं एयं दारगं  
एगंते उक्कुसडियाए उज्झाहि” ॥३२॥

तए णं सा अम्मधाइं मियाए देवीए ‘तह’ त्ति एय-  
मट्ठं पडिसुणेइ रत्ता जेणेव विजय खत्तिय तेणेव  
उवागच्छइ रत्ता एवं वयासी, “एवं खलु सामी !  
मिया देवी नवण्हं मासाणं जाव आगिइमित्ते जाव  
भीया ममं सद्दावेइ रत्ता एवं वयासी गच्छाहि णं  
जाव उज्झाहि । तं संदिसहणं सामी ! तं दारगं अहं  
एगंते उज्झामि उदाहु मा ?” ॥३३॥

1. H. गोतं 2. H. असयंवसा 3. A B C H गच्छइ 4. Suppl  
the rest from the preceding section.



तए णं से विजए खत्तिए तीसे अम्मधाईए अंतिए  
 एयमट्ठं सोच्चा तहेव भीए समाणे जेणेव मिया देवी  
 तेणेव उवागच्छइ २ त्ता मियं देविं एवं वयासी, “एस  
 णं देवाणुप्पिए तुब्भं पढमे गम्भे । तं जइ णं तुमं एयं  
 एगंते उवकुसुडियाए उज्झासि तया णं तुब्भं पया  
 नो धिरा भविस्सइ तेणं तुमं एयं दारयं रहस्सियंसि  
 भूमिधरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २  
 विहराहि तेणं तुब्भं पया धिरा भविस्सइ ॥३४॥

तए णं सा मिया देवी विजयस्स खत्तियस्स ‘तह’  
 त्ति एयमट्ठं विणएणं पडिसुणेइ २ त्ता तं दारगं रहसि-  
 यंसि भूमिधरंसि रहसिएणं भत्तपाणेणं पडिजागर-  
 माणी २ विहरइ ॥

एवं खलु गोयमा ! मियापुत्ते दारए पुरा पुराणाणं  
 असुभाणं कम्माणं पावफलं पच्चणुभवमाणे विहरइ ॥३५॥

“मियापुत्ते णं भंते ! दारए इओ चुए कालमासे  
 कालं किच्चा कहिं गच्छिहिइ ? । कहिं उववज्जिहिइ ?

“गोयमा ! मियापुत्ते दारए क्व्वीसं वासाइं  
 परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव  
 जंबुद्वीवे दीवे भारहे वासे वेयड्ढगिरिपाय-  
 मूले सीहकुलंसि सीहत्ताए उववज्जिहिइ । से णं  
 तत्थ सीहे भविस्सइ अहम्मिए जाव साहसिए बहु-  
 पावं समज्जिणइ । से कालमासे कालं किच्चा इमीसे  
 रयणप्पभाए पुढवीए उक्कोसेणं सागरोवमट्ठिइएसु  
 नेरइएसु उववज्जिहिइ । से तओ अणंतरं उव्वट्ठित्ता  
 सिरीसिवेसु उववज्जिहिइ । तओ अणंतरं से जाइं

इमाइं जलयरपंचिंदियतिरिक्खजोणियाणं मच्छकच्छ-  
भगाहमगरसंसुमारादीणं अट्टतेरस जाइ-कुल-कोडि-  
जोणिपमुहसयसहस्साइं तत्थ एगमेगंसि जोणिविहा-  
णंसि अणेगसयसहस्सखुत्तो उट्टाइत्ता<sup>१</sup> तत्थेव भुज्जो २  
पञ्चायाइस्सइ । से णं तत्रो अणंतरं उव्वट्टित्ता  
एवं चउप्पएसु भुयपरीसप्पेसु खहयरेसु<sup>३</sup> चउरिंदिएसु  
तेइंदिएसु वेइंदिएसु वणप्फइकडुयसुवखेसु कडुयदु-  
ट्टेसु वाउतेउआउपुट्टवीसु अणेगसयसहस्सखुत्तो पञ्चा-  
याइस्सइ ॥३६॥

से णं तत्रो अणंतरं उव्वट्टित्ता सुपइट्टपुरे  
गोणत्ताए पञ्चायाहिइ । से णं तत्थ उम्मुक्कवालभावे  
अन्नया कयाइ पढमपाउसंसि गंगाए महाणईस खलीण-  
मट्टियं खणभाणे तडोए पेल्लिए<sup>१</sup> समाणे कालगए  
तत्थेव सुपइट्टपुरे नयरे सेट्टिकुलंसि पुत्तत्ताए पञ्चा-  
याइस्सइ । से णं तत्थ उम्मुक्कवालभावे जोव्वणगमणुपत्ते  
तहाहवाणं थेराणं अंतिए धम्मं सोच्चा निसम्म मुंडे  
भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से णं  
तत्थ बहूइं वासाइं सामरणपरियाणं पाउणित्ता  
आलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा  
सोहम्मे कप्पे देवत्ताए उव्वज्जिजहिइ । से णं तत्रो  
अणंतरं चयं चइत्ता महाविदेहे वासे सिज्जिक्कहिइ ॥३७॥

एवं खलु जंबू ! समणेणं भगवया महावीरेणं  
जाव सम्पत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स  
अयमट्टे परणत्ते “त्ति वेमि” ॥ ३८ ॥

( विवागमुत्तस्स पढमे सुयवखंधे पढमं अज्झयणं )



मेहे कुमारे ।

## २ मेहे कुमारे

[D—Rai Dhanpat Singh Bahádur's edition, Calcutta,  
Sam 1933.]

[S—Jainágamodaya Samiti edition; Bombay Sam 1975.]

तेणं कालेणं तेणं समयणं चंपा नामं नयरी  
होत्था (वरुणओ) ॥ तीसे णं चंपाए नयरीए बहिया  
उत्तरपुत्थिमे दिसीभाए पुण्णभद्दे नामं चेइए होत्था  
(वरुणओ) ॥ तत्थ णं चंपाए नयरीए कोणिए नामं  
राया होत्था (वरुणओ) ॥ १ ॥

तेणं कालेणं तेणं समयणं समयस्स भगवओ  
महावीरस्स अंतेवासी अज्जसुहम्ममे नामं थेरे पंचहिं  
अणगारसण्हिं सट्ठिं संपरिवुडे पुव्वाणुपुव्विचरमाणे  
गामाणुगामं दूइत्तामाणे सुहं सुहेणं विहरमाणे जेणेव  
चंपा नयरी जेणेव पुण्णभद्दे चेइए तेणामेव उवाग-  
च्छइ २ ता अहापडिक्खवं उगहं उगिगहइ २ ता  
संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥ ॥

(तए णं चंपाए नयरीए परिसा निगया ।  
कोणिओ निगओ । धम्मो कहिओ । परिसा जामेव  
दिसं<sup>१</sup> पाउब्भूया तामेव दिसं पडिगया ॥)

तेणं कालेणं तेणं समयणं अज्जसुहम्मस्स  
अणगारस्स जेट्ठे अंतेवासी अज्जजंबू नामं अणगारे  
कासवगेत्ते अज्जसुहम्मस्स थेरस्स अदूरसामंते उइठं<sup>२</sup>-  
जाणू अहोसिरे भाणकोट्ठोवगए संजमेणं तवसा  
अप्पाणं भावेमाणे विहरइ ॥ ३ ॥

तए णं से जंबू नामं अणगारे जायसड्ढे जाय-  
संसए जेणामेव अउजसुहम्मं थेरे तेणामेव उवागच्छइ  
२ त्ता अउजसुहम्मं थेरे तिव्वुत्तो आयाहिणं पया-  
हिणं करेइ २त्ता वंदइ नमंसइ २ त्ता अउजसुहम्मस्स  
थेरस्स नच्चासणे नाइदूरे सुस्सुसमाणे नमंसमाणे  
अभिमुहे<sup>१</sup> पंजलिउडे विणएणं पज्जुवासमाणे एवं  
वयासी, “जइ णं भंते समणेणं भगवया महावीरेणं  
पंचमस्स णं अंगस्स विवाहपणत्तीए<sup>२</sup> अयमट्ठे  
पणत्ते, कट्ठस्स णं अंगस्स भंते ! नायाधम्मकहाणं  
के अट्ठे पणत्ते ?”

“जंबू” इ<sup>३</sup> अउजसुहम्मं थेरे अउजजंबूनामं अणगारं  
एवं वयासी, “एवं खलु जंबू ! समणेणं भगवया  
महावीरेणं कट्ठस्स अंगस्स दो सुयखंधा पणत्ता  
तं जहा नायाणि य धम्म कहाओ य” ॥ ४ ॥

“जइ णं भंते ! समणेणं भगवया महावीरेणं  
कट्ठस्स अंगस्स दो सुयखंधा पणत्ता, पढमस्स णं  
भंते ! सुयखंधस्स कइ अउक्कयणा पणत्ता” ?

“एवं खलु जंबू ! समणेणं भगवया महावीरेणं  
नायाणं सगूणवीसं अउक्कयणा पणत्ता तं जहा  
उविखत्तणाए १ संघाडे २ अंडे ३ कुम्मे ४ य सेलगे  
५ । तुंबे ६ य रोहिणी ७ मल्ली ८ मायंदी<sup>४</sup>  
९ चंदमा<sup>५</sup> १० इय ॥ १ ॥ दावद्दवे ११ उदगणाए  
१२ मंडुक्के १३ तेयली वि य । नंदीफले १५ अमर-



कांका<sup>1</sup> १६ आइरणे १७ सुसुमा<sup>2</sup> १८ इ य ॥२॥ अवरै य  
पुंडरोए १९ णाए सगुणवीसिमे<sup>3</sup> ॥ २१ ॥ ५ ॥

“जइ णं भंते ! समणेणं भगवया महावीरेणं  
नायाणं सगुणवीसं अज्झयणा पणत्ता पढमस्स णं  
भंते अज्झयणस्स के अट्ठे पणत्ते” ? एवं खलु जंबू ।  
तेणं कालेणं तेणं समणं इहेव जंबूदीवे<sup>4</sup> दीवे  
भारहे वासे दाहिणड्ढभरहे<sup>5</sup> रायगिहे नामं नयरे  
होत्था (वरणओ) गुणसिलए<sup>6</sup> चेइए (वरणओ) ॥ तत्थ  
णं रायगिहे नयरे सेणिए नामं राया होत्था  
(वरणओ) ॥ तस्स णं सेणियस्स रणो नंदा नामं देवी  
होत्था (वरणओ) ॥ तस्स णं सेणियस्स रणो पुत्ते  
नंदाए देवीए अत्तए अभए नामं कुमारे होत्था अहीण  
जावसह्वे, सेणियस्स रणो सव्वकज्जेसु लट्ठपत्तए,  
तस्स रज्जं च रट्ठं च कोसं च कोट्टागारं च बलं च  
वाहणं च पुरं च अंतेउरं च सयमेव समुपेवखमाणे<sup>7</sup> २  
विहरइ ॥६॥

तस्स णं सेणियस्स रणो धारिणी नामं देवी  
होत्था ॥ सा धारिणी देवी अणया कयाइं पुव्वर-  
त्तावरत्तकालसमयंसि सयणिज्जंसि सुत्तजागरा  
ओहीरमाणी २ एगं महं सत्तुस्सेहं रययकूडसंणिहं  
नह्वयलंसि सोमागारं लीलायतं जंभायंतं गयं मुह-  
मतिगयं पासित्ताणं पडिबुद्धा । हट्ठतुट्ठा समाणी तं  
सुमिणं उगिगएहइ २ त्ता सयणिज्जाओ उट्ठेइ २  
त्ता अतुरियमचवलं रायहंससरिसीए गईए जेणामेव

1 S अवर० 2 D सुसुमा 3 DS ०वूही० 4 S ०वू० 5 D ०से०  
S omits गुणसिलए 6 S ०वे० 7 D ०मं०

सेणिए राया तेंणामेव उवागच्छइ २ ता सेणियं रायं  
 इट्ठाहिं कंताहिं पियाहिं गिराहिं पडिबोहेइ २ ता  
 सेणिएणं रणणा अब्भएणुणाया समाणी नाणामणिर-  
 यणचित्तंसि भद्दासणंसि निसीयइ २ ता आसत्था  
 वोसत्था मत्थए अंजलिं कट्टु एवं वयासी, “एवं  
 खलु अहं देवाणुप्पिया ! अज्ज तंसि तारिसगंसि  
 सयणिज्जंसि सुत्तजागरा नियगवयणमइवयंतं गयं  
 सुमिणे पासित्ता पडिबुद्धा ॥ तं एयस्स णं सुमिणस्स  
 देवाणुप्पिया ! के फलविसेसे भविस्सइ ?” ॥७॥

तए णं से सेणिए राया धारिणीए देवीए अंतिए  
 एयमठ्ठं सोच्चा निसम्म हट्ठतुट्ठे समाणे तं सुमिणं  
 उगिगएहइ २ ता ईहं<sup>१</sup> अणुपविसइ,<sup>२</sup> अप्पणो साभा-  
 विएणं मइपुव्वएणं बुद्धिविएणाणेणं तस्स सुमिणस्स  
 अत्थोगगहं करेइ २ ता धारिणिं देविं अणुबूहेमाणे<sup>३</sup>  
 एवं वयासी, “ओराले<sup>४</sup> णं तुमे देवाणुप्पिए ! सुमिणे  
 दिट्ठे । कल्लाणे णं तुमे देवाणुप्पिए ! सुमिणे दिट्ठे ।  
 अत्थलाभो देवाणुप्पिए ! पुत्तलाभो देवाणुप्पिए !  
 सुखलाभो देवाणुप्पिए ! एवं खलु नवरहं मासाणं  
 बहुपडिपुण्णाणं अट्ठट्ठमाणं राइंदियाणं विइक्कंताणं  
 अम्हं कुलकेलं कुलवडिंसयं दारयं पयाहिसि । से  
 वि य णं दारए उम्मुक्कवालभावे सूरि वीरे रउजवई  
 राया भविस्सइ । तं आरोग-तुट्ठिठ-दोहाउकल्लाण-  
 कारए णं तुमे देवी ! सुमिणे दिट्ठे” त्ति कट्टु  
 भुज्जो २ अणुबूहेइ<sup>५</sup> ॥८॥



तए णं सा धारिणी देवी सेणिएणं रणणा एवं वुत्ता  
समाणी हट्टुत्तुट्टा सयंसि सयणिज्जंसि निसीयइ २ त्ता  
एवं वयासी, “मा मेए उत्तमे पहाणे सुमिणे अण्णेहिं  
पावसुमिणेहिं पडिहम्मिहिइ,” त्ति कट्टु देवगुरुजण-  
संबट्टाहिं पसत्थाहिं धम्मियाहिं कहाहिं सुमिणजा-  
गरियं पडिजागरमाणी विहरइ ॥६॥

तए णं से सेणिए राया पच्चूसकालसमयंसि विवि-  
हसत्थकुलले सुमिणपाटए सददावेइ २ त्ता धारिणीए  
देवीए दिट्ठस्स सुमिणस्स फलं पुच्छइ ॥१०॥

एवं पुच्छिया समाणा ते सुमिणपाटगा सुमिण-  
सत्थाइं उच्चारेमाणा एवं वयासी, “एवं खलु सामी !  
अहं सुमिणसत्थंसि बायालीसं सुमिणा तीसं महा  
सुमिणा वावत्तरिं सट्ठसुमिणा दिट्ठा । तत्थणं सामी !  
अरहंतमायरो वा चक्कवट्ठिमायरो वा अरहंतंसि वा  
चक्कवट्ठिंसि वा गब्भं वक्कमाणंसि एएसिं तीसाए  
महासुमिणाणं इमे चउद्दस<sup>१</sup> महासुमिणे पासित्ताणं  
पडिबुज्झंति तं जहा, गय-वसह<sup>२</sup> सीह-अभिसेयदाम-  
ससि-दिणयरं उभयं कुंभं । पउमसर-सागर-विमाण-  
भरण-रयणुच्चयं सिहिं च ॥१॥ तत्थ णं सामी ! मंड-  
लियमायरो मंडलियंसि गब्भं वक्कमाणंसि एएसिं  
चउद्दसएहं<sup>३</sup> महासुमिणाणं अण्णयरं एगं महा-  
सुमिणं पासित्ताणं पडिबुज्झंति । तं ओराले ण  
सामी ! धारिणीए देवीए सुमिणे दिट्ठे । एवं खलु  
सामी ! नवएहं भासाणं बहुपडिपुण्णाणं धारिणी

देवी एगं दारयं पयाहिइ, से वि य दारय रज्जवई  
राया भविस्सइ, अणगारे वा भावियप्पा” ॥११॥

तए णं तीसे धारिणीए देवीए दोसु मासेसु  
विइक्कंतेसु<sup>1</sup> तइए मासे वट्टमाणे तस्स गढभस्स दोहल-  
कालसमयंसि अयमेयाइवे अकालमेहेसु दोहले  
पाठब्भवित्था, “धण्णाओ ताओ अम्मयाओ, पुण्णाओ  
ताओ अम्मयाओ, सुलहे णं तासिं माणुस्सए जम्म-  
जीवियफले जाओ णं मेहेसु अब्भुगगएसु इत्थिरयणं  
दुइढाओ सव्वओ समंता आहिंडमाणोओ डोहलं<sup>2</sup>  
विण्णंति,<sup>3</sup> तं णं अहमवि मेहेसु अब्भुगगएसु जाव  
डोहलं<sup>4</sup> विण्णेमि<sup>5</sup>” ॥१२॥

तए णं सा धारिणी देवी तंसि दोहलंसि अविणि-  
ल्लमाणंसि असंपत्तदोहला असंपुण्णदोहला सुक्का  
भुक्खा निम्मंसा दुब्बला जाया ॥१३॥

तए णं तीसे धारिणी देवीए अंगपडियारियाओ  
अभिभंतरियाओ दासचेडियाओ जेणेव सेणिए राया  
तेणेव उवागच्छंति २ त्ता एवं वयासी, “एवं खलु  
सामी ! किं पि अज्ज धारिणी देवी सुक्का भुक्खा अट्ट-  
क्काणोवगया मियायइ” ॥१४॥

तए णं से सेणिए राया जेणेव धारिणी देवी  
तेणेव उवागच्छइ २ त्ता तं एवं वयासी “किण्णं तुमं  
देवाणुप्पिए ! अट्टक्काणोवगया मियायसि !”

तए णं सा धारिणी देवी एवं वयासी, “एवं  
खलु सामी ! मम अयमेयाइवे अकालमेहेसु दोहले  
पाठब्भूए” ॥१५॥

1 S वीति० 2 S दे० 3 D ०णीयं० S ०विबं० 4 D S ०णिक्का०

5. Supply the rest from § 12.



तए णं से सेणिए राया तं धारिणिं देविं एवं वयासी, “मा णं तुमं देवाणुप्पिए ! अट्ठञ्जाणं भियाहि, अहंणं तहा करिस्सामि जहा णं तव अयमेयाहवस्स अकालदोहलस्स मणोरहसंपत्ती भविस्सइ” ॥१६॥

तए णं से सेणिए राया अभयं नामं कुमारं सदावेइ २ त्ता एवं वयासी, “एवं खलु पुत्ता ! तव चुल्लमाउयाए धारिणीए देवीए अकालमेहेसु दोहले पाउब्भूए । तस्स दोहलस्स अहं उवाएहिं उप्पत्तिं अविदमाणे ओहयमणसंकप्पे भियामि” ॥१७॥

तए णं से अभयकुमारे सेणियं रायं एवं वयासी, “मा णं तुब्भे ताओ ! एवं भियाह । अहं णं तहा करिस्सामि लहा मम चुल्लमाउयाए धारिणीए देवीए अकालदोहलस्स मणोरहसंपत्ती भविस्सइ” ॥१८॥

तए णं तस्स अभयकुमारस्स अयमेयाहवे अउक्कत्थिए<sup>१</sup> समुप्पज्जित्था, “णो खलु सक्का माणुस्सएणं उवाएणं मम चुल्लमाउयाए धारिणीए देवीए अकालदोहलस्स<sup>२</sup> मणोरहसंपत्तिं करित्तए नन्नत्थ दिव्वेणं उवाएणं । अत्थिणं मम<sup>३</sup> सोहम्मकप्पवासी<sup>४</sup> पुव्वसंगइए देवे महिड्ढिए<sup>५</sup> य महासुवखे । तं सेयं खलु ममं पोसइसालाए पोसइयस्स बंभयारिस्स एगस्स अबीयस्स दब्भसंथारोवगयस्स अट्टमभत्तं परिगिरिहत्ता पुव्वसंगतियं देवं मणसिकरेमाणस्स<sup>६</sup> विहरित्तए । तए णं पुव्वसंगइए देवे मम चुल्लमाउयाए धारिणीए देवीए अकालमेहेसु दोहलं विणेहिइ” ॥

एवं संपेहेइ २ त्ता पोसहसालं पमज्जइ उच्चार-  
पासवणभूमिं पडिलेहेइ दब्भसंघारगं दुरुहइ<sup>१</sup> अट्टम-  
भत्तं य परिगिणहइ २ त्ता पुव्वसंगइयं देवं मणसि-  
करेमाणे चिट्ठइ ॥१९॥

तए णं से पुव्वसंगतिए देवे अभयस्स कुमारस्स  
अतिए पाउब्भूए । अभयणं कुमारेणं अब्भट्ठिए समाणे  
अकालमेहे विउव्वइ ॥२०॥

तए णं सा धारिणी देवी अकालमेहेसु दोहलं  
सम्मं विणेइ २ त्ता नवरहं मासाणं पडिपुण्णाणं मेहं  
नामं दारयं पयाया ।

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो  
अणुपुव्वेणं नामकरणं च पव्वजेमणं<sup>२</sup> च चंकम्मणं<sup>३</sup> च  
चोलोवणयं<sup>४</sup> च महया इड्ढीसक्कारसमुदणं  
करिंसु ॥२१॥

तए णं तं मेहं कुमारं अम्मापियरो गब्भट्टमे वासे  
सोहणंसि तिहि-करण-मुहुत्तंसि कलायरियस्स उव-  
णेंति । तए णं से कलायरिए मेहं कुमारं लेहाइयाओ  
गणियप्पहाणाओ सउणस्यपज्जवसाणाओ बावत्तरिं  
कलाओ सुत्तओ य अत्थओ य करणओ य सिक्खा-  
वेइ, तं जहा, लेहं १, गणियं २, ख्वं ३, नट्टं ४,  
गीयं ५, वाइयं ६, सरगयं ७, पोक्खरगयं ८, सम-  
तालं ९, जूयं १०, जणवायं ११, पासयं<sup>५</sup> १२, अट्ठा-  
वयं १३, पोरेकत्तं<sup>६</sup> १४, दगमट्ठियं १५, अणविहिं  
१६, पाणविहिं १७, वत्थविहिं १८, विलेवणविहिं १९,



सयणविहिं २०, अज्जं २१, पहेलियं २२, मागहियं २३,  
गाहं २४, गोइयं २५, सिलोयं २६, हिरणजुत्तिं २७,  
सुवणजुत्तिं २८, चुणजुत्तिं २९, आभरणविहिं ३०,  
तरुणीपडिकम्मं ३१, इत्थियलक्खणं ३२, पुरिसलक्खणं  
३३, हयलक्खणं ३४, गयलक्खणं ३५, गोणलक्खणं ३६,  
कुक्कुडलक्खणं ३७, कत्तलक्खणं ३८, दंडलक्खणं ३९,  
असिलक्खणं ४०, मणिलक्खणं ४१, कागणिलक्खणं  
४२, वत्थुविउजं ४३, संचारमाणं ४४, नगरमाणं ४५,  
वूहं ४६, पडिवूहं<sup>१</sup> ४७, चारं ४८, पडिचारं<sup>१</sup> ४९, चक्कवूहं  
५०, गरुलवूहं ५१, सगडवूहं ५२, जुहुं ५३, णिजुहुं ५४,  
जुहुइजुहुं ५५, अट्टिजुहुं ५६, मुट्टिजुहुं ५७, बाहु-  
जुहुं ५८, लयाजुहुं ५९, ईसत्थं ६०, कुरुप्पवायं ६१,  
धणुव्वेयं ६२, हिरणपागं ६३, सुवणपागं ६४, सुत्त-  
खेडं ६५, वट्टखेडं ६६, णालियाखेडं ६७, पत्तच्छेउजं  
६८, कडगच्छेउजं ६९, सउजीवं ७०, निउजीवं ७१, सउ-  
णस्यं ७२ ॥

तए णं से कलायरिण मेहं कुमारं सताओ कलाओ  
सिक्खावित्ता अम्मापिऊणं अंतिए उवणेइ ॥२२॥

तए णं तस्स मेहस्स अम्मापियरो तं कलायरियं  
महुरेहिं वयणेहिं विपुलेणं गंधमल्लालंकारेणं सक्का-  
रंति २ त्ता विउलं जीवियारिहं पीइदाणं दलयंति २  
त्ता पडिविसउजंति ॥

तए णं से मेहे कुमारे बावत्तरिकलापंडिए नवं-  
गसुत्तपडिबोहिए अट्टारसविहिप्पगारदेसीभासाविशा-  
रए जाए ॥२३॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो सोह-  
णंसि तिहि-करण-नखत्त-मुहुत्तंसि मेहं कुमारं सरि-  
सेहिंतो रायकुलेहिंतो आणिल्लियाहिं अट्टहिं रायवर-  
कण्णाहिं सट्ठिं एगदिवसेणं पाणिं गिण्हावेंसु ॥२४॥

तए णं से मेहे कुमारे उप्पिंपासायवरगए फुट्टमा-  
णेहिं मुहंगमत्थएहिं वरतरुणीसंपउत्तेहिं वत्तीसइवट्ठ-  
एहिं नाडएहिं उवगिज्जमाणे २ उवलालिज्जमाणे २  
माणुस्सए कामभीए पञ्चणुभवमाणे विहरइ ॥२५॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे  
पुव्वाणुपुट्ठिवं चरमाणे गामाणुगामं दूइज्जमाणे सुहं  
सुहेणं विहरमाणे जेणामेव रायगिहे नयरे गुणसिलए  
चेइए तेणामेव उवागच्छइ जाव विहरइ ॥२६॥

तए णं से मेहे कुमारे कंचुइज्जपुरिसस्स अंतिए  
समणस्स भगवओ महावीरस्स आगमणपवित्तिं सोच्चा  
निसम्म हट्टतुट्ठे कोडुंबियपुरिसे सट्ठावेइ २ त्ता एवं  
वयासी, “खिप्पामेव भो देवाणुप्पिया ! चाउगघंटं  
आसरहं जुत्तमेत्थ<sup>१</sup> उवट्ठवेइ” ॥२७॥

तए णं से मेहे कुमारे चाउगघंटं आसरहं दुह्खे  
समाणे जेणामेव समणे भगवं महावीरे तेणामेव उवा-  
गच्छइ जाव विणएणं पज्जुवासइ ॥ तए णं समणे  
भगवं महावीरे मेहस्स कुमारस्स तीसे य महइम-  
हालियाए परिसाए विचित्तं धम्ममाइक्खइ ॥२८॥

तए णं से मेहे कुमारे समणस्स भगवओ महा-  
वीरस्स अंतिए धम्मं सोच्चा णिसम्म हट्टतुट्ठे जेणा-



मेव अम्मापियरो तेणामेव उवागच्छइ २ ता अम्मा-  
पिऊणं पायवडुणं करेइ २ ता एवं वयासी, “एवं खलु  
अम्मयाओ ! मए समणस्स भगवओ महावीरस्स  
अंतिए धम्मे निसंते से वि य णं धम्मे इच्छिए पडि-  
च्छिए अभिरुए । तं इच्छामि णं अम्मयाओ ! तुब्भेहिं  
अवभणुण्णाए समाणे समणस्स भगवओ महावीरस्स  
अंतिए मुंडे भवित्ताणं आगाराओ अणगारियं पव्व-  
इत्तए” ॥२६॥

तए णं सा धारिणी देवी तमणिट्ठं अकंतं अप्पियं  
फरुसं गिरं सोच्चा रोयमाणी विलवमाणा मेहं कुमारं  
एवं वयासी । “तुमं सि जाया ! अम्हं एगे पुत्ते इट्ठे  
कंते पिए ॥ नो खलु जाया ! अम्हे इच्छामो खण-  
मवि विप्पओगं सहित्तए । भुंजाहि ताव जाया !  
माणुस्सए भोगे जाव वयं जीवामो । तओ पच्छा  
अम्हेहिं कालगएहिं परिणयवए निरवयवखे<sup>१</sup> पव्व-  
इस्ससि” ॥२७॥

तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते  
समाणे एवं वयासी, “तहेव णं तं अम्मयाओ<sup>२</sup> !  
जहेव णं तुब्भे ममं वयह । एवं खलु अम्मयाओ !  
माणुस्सए भवे अधुवे अणियए असासए वसणसय<sup>३</sup>  
उवट्ठवाभिभूए विज्जुलयाचंचले अणिस्से जलबुब्बुय-  
समाणे कुसगजलबिंदुसन्निभे संभवभरागसरिसे<sup>४</sup> सुवि-  
ण्णदंसणोवमे पच्छा पुरं च अवस्सविप्पजहणिज्जे ।  
से के णं जाणह अम्मयाओ ! के पुट्ठिं गमणाए के  
पच्छा गमणाए, तं इच्छामि णं जाव पव्वइत्तए” ॥२८॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो जाहे  
 णो संचासंति<sup>1</sup> मेहं कुमारं बहुहिं विसयाणुलोमाहिं  
 आघवणाहि य पणवणाहि य आघवित्तए वा पण-  
 वित्तए वा ताहे विसयपडिकूलाहिं संजमभउव्वेग-  
 कारियाहिं पणवणाहिं पणवेमाणा एवं वयासी,  
 “एस णं जाया ! निगंथे पावयणे सच्चै, अणुत्तरे, केव-  
 लिय, पडिपुण्णे, संसुद्धे, सल्लगतणे, सिद्धिमग्गे, मुत्ति-  
 मग्गे, सव्वदुक्खपहीणमग्गे, अहीव एगन्तदिट्ठिय,  
 खुरो इव एगंतधारए, लोहमया इव जवा चावेयव्वा,  
 वालुयाकवलो<sup>2</sup> इव नीरसए<sup>3</sup>, गंगा इव पडिसोय-  
 गमणयाए, महासमुद्दो इव भुयाहिं दुत्तरे, असि-  
 धारा<sup>4</sup> व संचरियव्वं । णो खलु कप्पइ जाया ! सम-  
 णाणं निगंथाणं आहाकम्मिय वा उद्देसिय वा, कीय-  
 गडे वा, ठविय वा, रइए वा दुब्भिवखभत्ते वा, वद्द-  
 लियाभत्ते वा, कंतारभत्ते वा, गिलाणभत्ते वा, मूल-  
 भोयणे वा, कंदभोयणे वा, फलभोयणे वा, बीयभोयणे  
 वा, हरियभोयणे वा, भोत्तए वा, पायए वा ॥ तुमं  
 च णं जाया ! सुहसमुच्चिय णो चेव णं दुहसमुच्चिय  
 णालं सीयं णालं उण्हं णालं खुहं णालं पिवासं  
 णालं वाइय-पित्तिय-संणिवाइय-विविहे<sup>5</sup> रोगायंके  
 उच्चावए गामकंटए बावीसं परीसहोवसग्गे उदिण्णे  
 सम्मं अहियासित्तए ॥ तं भुंजाहि ताव जाया ! जाव<sup>6</sup>  
 पव्वइस्ससि ॥३२॥

तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते

1 S ०२६, D ०२८ 2 S ०३ 3 DS निरस्सए 4 S ०२६  
 5 D ०२८३५ S ०२८३५ 6. Supply the rest from § 30.



समाणे अम्मापियरो एवं वयासी, “तहेव णं तं अम्म-  
याओ ! जहेव णं तुब्भे ममं वयह ॥ एवं खलु निगंथे  
पावयणे कीवाणं कायराणं कापुरिसाणं इहलोगपडि-  
वद्वाणं परलोगनिप्पिवासाणं दुरणुचरे पाययजणस्स ।  
सो चेव णं धीरस्स एत्थ किं वि दुक्करं करणयाए ॥  
तं इच्छामि जाव पव्वइत्तए ॥३३॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो तं  
एवं वयासी, “इच्छामो ताव जाया ! एगदिवसमवि-  
तव रायसिरिं पासित्तए” ॥

तए णं से मेहे कुमारे अम्मापियरमणुवत्तमाणे<sup>1</sup>  
तुसिणीए संचिट्ठइ ॥३४॥

तए णं से सेणिए राया कोडुंबियपुरिसे सद्दा-  
वेइ २ त्ता एवं वयासी, “खिप्पामेव भो देवाणुप्पिया !  
मेहस्स कुमारस्स महत्थं महारिहं महग्घं विउलं राया-  
भिसेयं उवट्टवेह” ॥ तए णं ते कोडुंबियपुरिसा  
तहेव रायाभिमेयं उवट्टवेति ॥३५॥

तए णं से सेणिए राया बहूहिं गणणायगेहिं दंड-  
णायगेहिं संपरिवुडे मेहं कुमारं अट्टसयाणं सोव-  
णिण्याणं कलसाणं जलेहिं रायाभिसेणं अभिसिंच-  
माणे एवं वयासी, “जय २ णंदा ! जय २ भद्दा !  
भद्दं ते; अजियं जिणाहि<sup>2</sup>, जियं पालयाहि, जिय-  
मउम्मे वसाहि” त्ति कट्टु जयसद्दं पउजइ ॥

तए णं से मेहे राया जाए ॥३६॥

तए णं तस्स मेहस्स रणो अम्मापियरो एवं

1. D ० मणुत्तमाणे

2. S ० णे०

वयासी “भण जाया ! किते दलयामो किं ते पय-  
च्छामो ?”

तए णं से मेहे राया अम्मापियरो एवं वयासी  
इच्छामि णं अम्मयाओ ! कुत्तियावणाओ रयहरणं  
पडिग्गहं च आणियं कासवयं च सददावित्तए ” ॥३७॥

तए णं से सेणिए राया कोडुंबियपुरिसे सददावेइ  
२ त्ता एवं वयासी “गच्छह णं तुम्हे देवाणुप्पिया !  
सिरिघराओ तिरिणसयसहस्साइं गहाय दोहिं सय-  
सहस्सेहिं कुत्तियावणाओ रयहरणं पडिग्गहं च  
उवणेह, एगेणं सयसहस्सेणं कासवयं सददावेह ” ॥

तए णं ते कोडुंबियपुरिमा तहेव करेति ॥३८॥

तए णं से कासवे सेणियं रायं करयलमेजलिं  
कट्टु एवं वयासी, “संदिसह णं देवाणुप्पिया ! जं  
मए करणिउजं ” ॥

तए णं से सेणिए राया कासवयं एवं वयासी,  
“गच्छाहि णं तुमं देवाणुप्पिया ! सुरभिणा गंधोद-  
एणं निक्खे हत्थपाए पक्खालेहि सेयाए चउप्फलाए  
पोत्तीए मुहं बंधित्ता मेहकुमारस्स चउरंगुलवउजे  
निबखमणपाउगगे केसे कप्पेहि ” ॥

तए णं से कासवे तहेव केसे कप्पइ ॥३९॥

तए णं मेहकुमारस्स माया महारिहेणं हंसल-  
वखणपडसाडएणं अगगकेसे पडिच्छइ २ त्ता सुर-  
भिणा गंधोदएणं पक्खालेइ २ त्ता सरसेण गीसीस-  
चंदणेणं चच्चाओ दलयइ २ त्ता सेयाए पोत्तीए बंधेइ  
२ त्ता रयणसमुगगयंसि पक्खवइ, वारिधारा-द्धिण-



मुत्तावलिपगासाइं अंसूइं विणिम्मुयमाणी २ रोय-  
माणी २ कंदमाणी २ एवं वयासी, “एस णं अम्हं  
मेहकुमारस्स अब्भुदएसु य उस्सवेसु य अपच्छिमे  
दरिस्सणे भविस्सइ ”ति कट्टु उप्पीसामूले ठवेइ ॥४०॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो  
उत्तरावक्कमाणं सीहासणं रयावेति, मेहं कुमारं दोसं  
पि तस्यं पि सेयपोयएहिं कलसेहिं एहावेति २ त्ता  
पम्हलसुकुमालाए गंधकासाइयाए साडियाए गायाइं  
लूहेति २ त्ता सरसेणं गोसीसवंदणेणं गायाइं अणु-  
लिंपंति २ त्ता शासाणीसास-वाय-वोउजं हंसलवखण-  
साडगं णियंसेति द्वारं पिणहुंति अट्टुद्वारं पिणहुंति  
एवं एगावलिं मुत्तावलिं कणगावलिं रयणावलिं जाव  
दिव्वं सुमणदामं पिणहुंति ॥४१॥

तए णं मेहं कुमारं गंठिम-वेढिम-पूरिम-संजोइ-  
मेणं चउविवहेणं मल्लेणं कप्पसुवखं पिव अलंकिय-  
सरीरं करेति ॥४२॥

तए णं से सेणिए राया कोडुंबियपुरिसे सद्दा-  
वेइ २ त्ता एवं वयासी “खिप्पामेव भो देवाणुप्पिया !  
अणेगखंभसयसंणिविट्ठं पुरिससहस्सवाहिणिं सीयं  
उवट्ठवेइ ॥

तए णं ते कोडुंबियपुरिसा सीयं उवट्ठवेति ॥४३॥

तए णं मेहे कुमारे सीयं दुरुहइ २ त्ता सीहासण-  
वरगए पुरत्थाभिमुहे सन्निसण्णे ॥४४॥

तए णं तस्स मेहस्स कुमारस्स माया एहाया

कयबलिकम्मा अप्पमहग्घाभरणालंकियसरोरा सीयं  
दुरुहह<sup>1</sup> २ त्ता मेहस्स कुमारस्स दाहिणे पासो सोह्मा-  
सणंसि निसीयइ ॥४५॥

तए णं तस्स मेहस्स कुमारस्स पिया कोडुंबियपु-  
रिसे सद्दावेइ २ त्ता एवं वयासी, “खिप्पाभैव भो  
देवाणुप्पिया ! सरिसाण<sup>2</sup> सरिसत्तयाणं सरिक्कव-  
याणं<sup>3</sup> कोडुंबियवरतरुणाणं सहसस्सं सद्दावेइ” ।

तए णं ते कोडुंबियवरतरुणा सद्दाविया समाणा  
सेणियं रायं एवं वयासी, “संदिसह णं देवाणुप्पिया !  
जगणं अम्हेहिं करणिउजं” ॥

तए णं से सेणिए राया ते कोडुंबियवरतरुणे एवं  
वयासी, “गच्छह णं देवाणुप्पिया ! मेहस्स कुमारस्स  
पुरिससहस्सवाहिणिं सीयं परिवहह<sup>4</sup>” ॥ ते तद्देव  
परिवहंति ॥४६॥

तए णं तस्स मेहस्स कुमारस्स तं सीयं दुरुहहस्स  
समाणस्स इमे अट्ठुमंगलया तप्पढमयाए पुरओ  
अहाणुपुव्वीए संपट्टिया, तं जहा, सीत्थिय-सिरिवच्छ-  
नंदावत्त<sup>5</sup>-वट्ठुमाणग-भद्दासण-कलस-मच्छ-दप्पणा ।

तए णं बहवे अत्यत्थिया तहिं इट्ठाहिं कंताहिं  
गिराहिं अणवरयं अभियुणंता एवं वयासी “जय २  
नंदा, जय २ भद्दा” ॥४७॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो मेहं  
कुमारं पुरओ कट्ठु जेणामेव समणे भगवं महावीरे  
तेणामेव उवगच्छंति २ त्ता तिवखुत्तो आयाहिणं



पयाहिणं करेति २ त्ता वंदंति नमंसंति २ त्ता एवं  
वयासी, “एस णं देवाणुप्पिया ! अम्हं एगे पुत्ते इट्ठे  
कंते पिए । से जहा नामए उप्पले इवा पउमे इवा  
कुमुदे इवा पंके जाए जलेसु<sup>१</sup> संवड्ढिए नो वलि-  
प्पइ पंकरएणं नो<sup>२</sup> वलिप्पइ जलरएणं एवामेव मेहे  
कुमारे कामेसु जाए भोगेसु संवड्ढिए<sup>३</sup> नो वलिप्पइ  
कामरएणं नो वलिप्पइ भोगरएणं । एस णं देवा-  
णुप्पिया ! संसार-भउद्विगगे, भीए जम्मणजरामर-  
णाणं<sup>४</sup>, इच्छइ देवाणुप्पियाणं अंतिए मुंडे भवित्ता  
आगाराओ अणगारियं पव्वइत्तए । तं अम्हे देवाणु-  
प्पियाणं सिस्सभिक्खं दलयामो, पडिच्छंतु णं देवा-  
णुप्पिया ! सिस्सभिक्खं” ॥४८॥

तए णं समणे भगव महावीरे मेहकुमारस्स अम्मा-  
पिऊहिं एवं वुत्ते समाणे एयमट्ठं सम्मं पडिसुणेइ ॥४९॥

तए णं से मेहे कुमारे समणस्स भगवओ महावी-  
रस्स अंतियाओ उत्तरपुरत्थिमं<sup>५</sup> दिसिभागं अवक्कमेइ<sup>६</sup>  
२ त्ता सयमेव आभरणमल्लालंकारं मुयइ<sup>७</sup> ॥५०॥

तए णं मेहकुमारस्स माया हंसलवखणेणं पडि-  
साडएणं आभरणमल्लालंकारं पडिच्छइ २ त्ता असूणि  
विणिम्भुयमाणी २ रोयमाणी २ एवं वयासी, “जइयत्वं  
जाया ! पडियत्वं जाया ! अस्सिं च णं अट्ठे नो पमा-  
यत्वं । अम्हं पि एवमेव<sup>८</sup> मग्गे भउउ” त्ति कट्ठु मेह-  
कुमारस्स अम्मापियरो समणं भगव महावीरं वंदंति  
नमंसंति २ त्ता जामेव दिसं पाउब्भूया तामेव दिसं  
पडिगया ॥५१॥

1. S जले 2 D omits 3 S संवुद्धे 4 S जगरो 5 S पडिच्छं  
6 S समइ 7 S ओसुओ 8 S एमेव

तए णं से मेहे कुमारे पंचमुट्ठियं लोयं करेइ २  
 ता जेणामेव समणे भगवं महावीरे तेणामेव उवाग-  
 च्छइ २ ता एवं वयासी, “आलिते णं भंते ! लोए  
 जराए मरणेण य ॥ से जहा नामए केइ गाहावई  
 आगारंसि क्रियायमाणंसि जे तत्थ भंडे भवइ अप्प-  
 भारे मोल्लगुरुए तं गहाय आयाए एगंतं अवक्कमइ,  
 ‘एस मे निच्छारिए’ समाणे पच्छा पुरा य लोए  
 हियाए सुहाए भविस्सइ’, एवामेव मम वि एगे  
 आया’ भंडे इट्ठे कंते पिए, एस मे निच्छारिए’  
 समाणे संसारवोच्चेयकरे भविस्सइ, तं इच्छामि णं  
 देवाणुप्पिएहिं सयमेव पट्ठावियं’, सयमेव सिक्ख-  
 वियं, सयमेव आयाए-गोयए-विणय-वेणइय-चरण-  
 करण-जायामायाउत्तियं धम्मं आइविखयं’ ॥५२॥

तए णं समणे भगवं महावीरे मेहं कुमारं सयमेव  
 पट्ठावेइ, सयमेव जाव धम्ममाइवखइ, “एवं देवाणु-  
 प्पिया ! गतंत्वं, एवं चिट्ठियत्वं, एवं निसीयत्वं,  
 तुयट्ठियत्वं, भुंजियत्वं, भासियत्वं” ॥ तए णं से मेहे  
 कुमारे समणस्स भगवओ महावीरस्स अंतिए इमं  
 एयाह्वं धम्मियं उवएसं निसम्म सम्मं पडिवज्जइ  
 तमाणाए तह गच्छइ, तह चिट्ठइ जाव तह  
 भासइ ॥५३॥

जं दिवसं च णं मेहे कुमारे आगाराओ अणगा-  
 रियं पट्ठावइए तस्स णं दिवसस्स पुट्ठावरणहकालसम-  
 यंसि समणाणं निगंथाणं अहाराइण्याए सेज्जास-



धारगेसु विभज्जमाणेसु मेहस्स कुमारस्स दारमूले  
सेज्जासंघारए जाए ॥५४॥

तए णं समणा निग्गंथा पुव्वरत्तावरत्तकालसमयंसि  
वायणाए पुच्छणाए परियट्ठणाए धम्माणुजोगचिंताए  
उच्चारस्स य पासवणस्स य अङ्गस्समाणा य निग्गच्छ-  
माणा य अप्पेगइया मेहं कुमारं हत्थेहिं संघट्ठंति  
एवं प्राएहिं<sup>१</sup> सीसे<sup>२</sup> पोट्ठे कायंसि । एवं महालियं च  
तं रयणिं मेहे कुमारे नो संचाएइ खणमवि अच्छिं  
निमीलित्तए ॥५५॥

तए णं तस्स मेहस्स कुमारस्स अयमेयाएवे  
अउभत्थिए<sup>३</sup> समुप्पज्जित्था, “एवं खलु अहं सेणिय-  
स्स रण्णो पुत्ते, धारिणीए देवीए अत्तए मेहे कुमारे ।  
तं जया<sup>४</sup> णं अहं अगारमज्जे वसामि तथा णं ममं  
समणा निग्गंथा आढायंति सक्कारंति । जप्पभिइं च  
ण अहं अणगारियं पव्वइए तप्पभिइं च ममं समणा  
निग्गंथा नो आढायंति नो सक्कारंति अदुत्तरं च णं  
समणा निग्गंथा राओ पुव्वरत्तावरत्त<sup>५</sup> जाव ममं  
संघट्ठंति नो संचाएमि खणमवि अच्छिं निमीलि-  
त्तए<sup>६</sup> तं सेयं खलु ममं कल्लं पाउप्पभायाए<sup>७</sup> रयणीए  
समणं भगवं महावीरं आपुच्छित्ता पुणरवि आगार-  
मज्जे वसित्तए,” त्ति कट्ठु एवं संपेहेइ रत्ता अट्ठ-  
दुहट्ठ-वसट्ठ-माणसगए णिरयपडिद्धवियं च तं  
रयणिं खवेइ रत्ता कल्लं पाउप्पभायाए<sup>१०</sup> रयणीए

1 D ofsi 2 D से णं 3 S ०५म० 4 D ०५हा० 5 Supply  
the rest from the preceding section. 6 D S निमीलावत्तए  
7 S ०५मं 9 D ०भाए 10 D ०भाए

जेणामेव समणे भगवं महावीरे तेणामेव उवागच्छइ  
जाव पउजुवासइ ॥५६॥

तए णं “मेहा” इ समणे भगवं महावीरे मेह-  
कुमारं एवं वयासी “से णूणं तुमं पुट्ठावरत्तकालसम-  
यसि समणेहिं निगंथेहिं वायणाए य पुच्छणाए<sup>1</sup> जाव  
आगारमउक्के वसित्तए ॥ सेणूणं ऐस अट्ठे<sup>2</sup> समट्ठे ?”

“हंता ! अट्ठे<sup>2</sup> समट्ठे”

“एवं खलु मेहा ! तुमं इआ तस्से भवे वेयइड-  
गिरिपायमूले हत्थिराया होत्था ।

तत्थं णं तुमं अणया कयाइं गिम्हाकालसमयंसि  
जेट्टामूलमामे वणदवजालापलित्तसु वणंतेसु धूमाउ-  
लासु दिसासु मंडलवाएव्व परिवभमंते तत्थे संजाय-  
भए बहूहिं हत्थोहिं संपरिवुडे दिसोदिसं विप्पला-  
हत्था ॥५७॥

तए णं तव मेहा ! तं वणदवं पासित्ता अयमेया-  
रूवे अउक्कत्थिए समुप्पज्जित्था, “कहिं णं मण्णे मए  
अयमेयारूवे अगिसंभवे अणुभूयपुट्ठे” । तए णं तव  
मेहा ! लेसाहिं विसुउक्कमाणीहिं सुभेणं परिणामेणं  
तयावरणिज्जाणं कम्माणं खओवसमेणं जाइसरणे  
समुप्पज्जित्था । तए णं तुमं मेहा ! एयमट्ठं सम्मं  
अभिसमेसि, “एवं खलु मए अतीए भवे अयमेयारूवे  
अगिसंभवे समणुभूए” ॥५८॥

तए णं तुउक्कं मेहा ! अयमेयारूवे अउक्कत्थिए समु-  
प्पज्जित्था, ‘तं सेयं खलु मम इयाणिं गंगाए महाण-

<sup>1</sup> Supply the rest from § 55 and 56.

<sup>2</sup> 8 अत्थे



ईए दाहिणिल्लकूलंसि विंजमगिरिपायमूले, दवगिसं-  
ताणकारणट्टा ससणं जूहेणं महइमहालयं मंडलं घाइ-  
त्तए,<sup>१</sup> त्ति कट्ठु एवं संपेहेसि २ त्ता एगं महं मंडलं  
घाससि । जत्थेणं तणं वा पत्तं वा कट्ठं वा कंटए वा  
लया वा खाणुं वा सुक्खं वा, तं सव्वं तिवखुत्ते  
आहुणिय २ पाएणं उट्टुरेसि, हत्थेणं गिण्हइ २ त्ता  
एगंते पाडेसि ।

तए णं तुमं मेहा ! तस्सेव मंडलस्स अदूरसा-  
मंते हत्थेणं आहेवच्चं भुंजमाणे विहरसि ॥५६॥

तए णं अणया कयाइं गिम्हकालसमयंसि जेट्टा-  
मूलमासंसि पायव-संघंस-समुट्टिएणं सुक्क-तण-पत्त-  
मारुयसंजोगदीविएणं महाभयकरेणं हुयवहेणं वण-  
दव-जालासंपलित्तेसु वणंतेसु अणे वहवे सीहा य  
वग्घा य दीवा य रिच्छा य चित्तया य सियाला य  
ससया य जेणेव से मंडले तेणेव उवागच्छंति २ त्ता  
अग्गिभयाभिविद्दुया एगओ बिलघम्मेणं चिट्ठंति ।  
तुमं पि मेहा ! तंसि चेव मंडले तेहिं बहूहिं सीहेहिं  
जाव ससएहिं सट्ठिं एगओ बिलघम्मेणं चिट्ठसि ॥६०॥

तए णं तुमे मेहा ! पाएणं गत्तं कंडुइस्सामि  
त्ति कट्ठु पाए उक्खित्ते । तंसि च णं अंतरंसि<sup>१</sup>  
अणेहिं बलवंतेहिं सत्तेहिं पलाइजमाणे<sup>२</sup> २ एगे  
ससए अणुपविट्ठे । तए णं तुमं मेहा ! गायं कंडुइत्ता  
पुणरवि पायं निक्खविस्सामि<sup>३</sup> त्ति कट्ठु तं ससयं च  
अणुपविट्ठं पाससि २ त्ता पाणाणुकंपाए भूयाणुकंपाए  
से पाए अंतराचेव संधारिए नो चेव णं निक्खित्ते ॥

1 D अंतरे 2 Do ज्ञा 10 S पणोलिज्ज 0 3 D.S Text पडिनिक्खेमिस्सामि  
Commentary निक्खेवि 0

तए णं तुमे मेहा ! ताए पाणाणुकंपाए माणुस्सा<sup>१</sup>  
उए बद्धे ॥

तए णं से वणदवे अढाड्इज्जाइं राइंदियाइं  
तं वणं भामेइ<sup>२</sup> २ ता निट्ठिए उवरए<sup>३</sup> उवसंते  
विज्जाए<sup>४</sup> यावि होत्था ॥६१॥

तए णं ते बहवे सीहा जाव ससया तं वणदवं  
उवसंतं विज्जायं पासंति २ ता अग्गिभयविप्पमुक्का  
तएहाए<sup>५</sup> य कुहाए य पिवासाए अभिभूया<sup>६</sup> समाणा  
ताओ मंडलाओ पडिनिक्खमंति २ ता दिसोदिसं  
विप्पसरित्था ॥६२॥

तए णं तुमं मेहा ! जुण्णे जरा-जज्जरिय-देहे  
तंसि चेव मंडलंसि विज्जुहए धरणितलंसि संणिव-  
डिए । तए णं मेहा ! तव सरीरगंसि उज्जला वेयणा  
पाउब्भूया । तए णं तुमं मेहा ! तं उज्जलं वेयणं तिण्ण  
राइंदियाइं वेसमाणे एगं वाससयं परमाउयं पालइत्ता  
इहेव जंबुददीवे दीवे भारहे वासे रायगिहे नयरे सेणि-  
यस्स रण्णे धारिणीए देवीए कुच्छंसि कुमारत्ताए  
पच्चायाए ॥६३॥

तए णं तुमं मेहा ! आणुपुट्ठेणं गब्भवासाओ  
निक्खंते समाणे उम्मुक्कवालभावे जोट्ठणगं अणुपत्ते  
मम अंतिय मुंडे भवित्ता आगाराओ अणगारियं  
पट्ठइए ॥६४॥

तं जइ णं तुमे मेहा ! तिरिक्खजोणिमुवागएणं  
अप्पडिलहुसम्मत्त-रयणेणं से पाए<sup>६</sup> पाणाणुकंपाए अंतरा  
चेव संधारिए णो चेव णं णिक्खित्ते किमंग पुण तुमं

1 D मणु ।

2 D उवरए

3 D णिज्जाए

4 D Omits

5 D परिब्भाहया S परब्भाहया

6 S पाणे



मेहा ! इयाणि<sup>१</sup> विउलकुलसमुब्भवे<sup>१</sup> लडुपंचिंदिय<sup>२</sup> एवं  
उट्ठाण-बल-वीरिय-पुरिसक्कार-परक्कम-संजुत्ते<sup>३</sup> मम  
अंतिय पव्वइए समाणे समणाणं निगंथाणं राओ वाय-  
णाए य पुच्छणाए जाव निगच्छमाणाणं पायसंघट्टणाणि  
णो सम्मं सहेसि तित्तिक्खसि अहियासेसि ?” ॥६५॥

तए णं तस्स मेहस्स अणगारस्स समणस्स भग-  
वओ महावीरस्स अंतिय एयमट्ठं सोच्चा निसम्म सुभेहिं  
परिणामेहिं पसत्थेहिं अज्झवसाणेहिं जाइसरणे समु-  
त्पण्णे । तए णं से मेहे अणगारे एयमट्ठं सम्मं  
अभिसमेइ २ त्ता अणगारमज्जे चेव चिट्ठइ ॥

तए णं समणे भगवं महावीरे अन्नया कयाइं  
वहिया जणवयविहारं विहरइ ॥

तए णं से मेहे अणगारे विविहेणं तवोकम्मेशं  
अप्पाणं भावेमाणे विहरइ ॥

तए णं से मेहे अणगारे तेणं उरालेणं विपुलेणं  
तवोकम्मेशं सुक्के भुक्खे लुक्खे निम्मंसे निस्सोणिए  
किडिकिडिया भूए अट्ठिचम्मावणट्ठे किसे धमणि-  
संतए जाए यावि होत्था ॥ जीवं जीवेणं गच्छइ जीवं  
जीवेणं चिट्ठइ । भासं भासित्ता गिलाइ<sup>४</sup> भासं  
भासमाणे गिलाइ<sup>४</sup> भासं भासिस्सामि त्ति गिलाइ<sup>४</sup> ॥ से  
जहा नामए इंगालसगडिया इ वा कट्टसगडिया इ वा  
पत्तसगडिया इ वा ससद्दं गच्छइ ससद्दं चिट्ठइ एवा-  
मेव मेहे कुमारे ससद्दं गच्छइ ससद्दं चिट्ठइ ॥६६॥

तेणं कालेणं तेणं समणं समणे भगवं महावीरे  
रायगिहे नयरे समोसडे ॥

१ D So वेणं २ D S ०एणं ३ D So नेणं ४ S गिलायइ ।



तए णं तस्स मेहस्स अणगारस्स राओ पुव्वरत्ता-  
वरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स अयमे-  
याह्वे अउभत्थिए समुप्पज्जित्था, “एवं खलु अहं  
इमेणं उरालेणं तवोकम्मेणं जाव<sup>1</sup> ससद्दं चिट्ठामि ॥  
तं अत्थि जाव मे उट्ठाणे कम्मे बले वीरिए सट्ठा  
धिई संवेगे जाव य<sup>2</sup> मे धम्मायरिए धम्मोवएसए समणे  
भगवं महावीरे विहरइ, ताव मे सेयं कल्लं पाउप्पभायाए  
रयणीए समणेणं भगवया महावीरेणं अब्भणुणायस-  
माणस्स सयमेव पंच महव्वयाइं आरोहिता<sup>3</sup> गोयमा-  
इए समणे निगंथे निगंथीओ य खामित्ता तहाह्वे-  
वेहिं कडाईहिं थेरेहिं सट्ठिं विउलपव्वयं सणियं २  
दुह्वहिता सयमेव मेहघणसणिणगासं पुढविसिलापट्टयं  
पडिलेहिता संलेहणाभूसणाए भूसियस्स भत्तपाणप-  
डियाइविस्वयस्स कालं अणवकंखमाणस्स विहरित्तए,”  
एवं संपेहेइ २ ता कल्लं पाउप्पभायाए रयणीए जेणेव  
समणे भगवं महावीरे तेणेव उवागच्छइ २ ता तिवसु-  
त्तो आयाहिणं पयाहिणं करेइ जाव पज्जुवासइ॥६७॥

तए णं समणे भगवं महावीरे मेहं अणगारं एवं  
वयासी“से णूणं तव मेहा ! राओ पुव्वरत्तावरत्तकाल-  
समयंसि जाव<sup>4</sup> कालं अणवकंखमाणस्स विहरित्तए ?  
से णूणं मेहा ! अट्ठे समट्ठे ?” ॥

“हंता ! अत्थि” ॥६८॥

तए णं से मेहे अणगारे समणेणं भगवया महा-  
वीरेणं अब्भणुणाय समाणे सयमेव पंच महव्व-

1. Supply the rest from § 66. 2 S इ. 3 So so 4. Supply the rest from the preceeding section.



याइं आरोहेइ जाव कालं अणवकंखमाणे विहरइ ॥६६॥

तए णं ते थेरा भगवंता मेहस्स अणगारस्स अगिलाए<sup>१</sup> वेयावडियं करेति । तए णं से मेहे अणगारे दुवालस वासाइं सामरणपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं भूसित्ता सट्ठिभत्ताइं अणसणाए क्खेदेत्ता आलोइयपडिक्कंते उडुरियसल्ले<sup>२</sup> समाहिपत्ते आणुपुव्वेणं कालगए ॥७०॥

तए णं ते थेरा भगवंता मेहं अणगारं कालगयं पासंति २ त्ता परिणिव्वाणवत्तियं काउसगं करेति । तस्स मेहस्स आयारभंडं गिरहंति २ त्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छंति २ एवं वयासी “एवं खलु देवाणुप्पियाणं अंतेवासी मेहे नामं अणगारे पगिइभद्दए<sup>३</sup> विणीए, से णं देवाणुप्पिएहिं अब्भरणुणाए समाणे जाव अणुपुव्वेणं कालगए ॥ एस णं देवाणुप्पिया ! मेहस्स अणगारस्स आयारभंडए ॥७१॥

तए णं भगवं गोयमे समणं भगवं महावीरं एवं वयासी, “से णं भंते ! मेहे अणगारे कालमासे कालं किस्सा कहिं गए कहिं उववरणे ?” ॥

“एवं खलु गोयमा ! मम अंतेवासी मेहे नामं अणगारे विजए महाविमाणे देवत्ताए उववरणे” ॥

“एस णं भंते ! मेहे ताओ देवलोगाओ चइत्ता कहिं गच्छिहिइ कहिं उववज्जहिइ ?”

गोयमा ! महाविदेहे वासे सिउिभहिइ, बुउिभहिइ परिणिव्वाहिइ सव्वदुक्खाणं अंतं काहिइ” ॥७२॥

1 D अगिलाण

2 S उडुरिय०

3 S पगइ०

एवं खलु जंबू ! समणेणं भगवया महावीरेणं  
 अप्पोपालंभनिमित्तं<sup>1</sup> पढमस्स नायउक्कयणस्स अयमठ्ठे  
 पणत्ते त्ति वेमि ॥ पढमं अउक्कयणं सम्मत्तं ॥  
 महुरेहिं निउणेहिं वयणेहिं<sup>2</sup> चोययंति आयरिया ।  
 सीसे कहिंचि खलिय जह मेहमुणिं महावीरो ॥१॥ ॥७३॥

( नायाधम्मकहामुत्तस्स पदमे सुयस्संघे पदमं अउक्कयणं )

### ३. तावस-परिव्वायगा ।

(Copied from Jaināgamodaya Samiti edition.)

से जे इमे गंगाकूलगा वाणपत्था तावसा भवंति,  
 तं जहा--हीत्तिया पोत्तिया कोत्तिया जणणई सड्ढई  
 थालई<sup>1</sup> हुंपउट्ठा दंतुक्खलिया उम्मज्जगा सम्मज्जगा  
 निमज्जगा संपक्खाला दक्खिणकूलगा उत्तरकूलगा  
 संखधमगा कूलधमगा मिगलुट्ठगा हत्थितावसा उद्-  
 दंडगा दिसापोक्खिणो वाक्कवासिणो<sup>3</sup> अंबुवासिणो  
 बिलवासिणो जलवासिणो बेलवासिणो रुक्खमूलिया  
 अंबुभक्खिणो वाउभक्खिणो सेवालभक्खिणो मूलाहारा  
 कंदाहारा तयाहारा पत्ताहारा पुप्फाहारा बीयाहारा  
 परिसड्ढियकंदमूलतयपत्तपुप्फफलाहारा जलाभिसेय-  
 कट्ठिणगायभूया आयावणाहिं पंचगित्तावेहिं इंगांल-  
 सोल्लियं कंदुसोल्लियं पिव अप्पाणं करेमाणा बहूइं  
 वासाइं परियायं पाउणंति बहूइं वासाइं परियायं  
 पाउणित्ता कालमासे कालं किच्चा उक्कोसेणं जोइसि-  
 एसु देवेषु देवत्ताए उववत्तारो भवंति, पलिओवमं

1 D अप्पोलंभ 2 D ०हि य 3. Pischel § 62 वाग \* Loumann वालई



वाससयसहस्रसमबभहियं ठिई । आराहगा ? णो  
इणट्ठे समट्ठे (१०) ॥१॥

से जे इमे गामेसु जाव सन्निवेसेसु पव्वइया समणा  
भवन्ति, तं जहा--कंदप्पिया कुक्कुइया मोहरिया गोय-  
रइप्पिया नञ्जणसीला, ते णं एएणं विहारेणं विहर-  
माणा बहूइं वासाइं सामणणपरियागं पाउणंति बहूइं  
वासाइं सामणणपरियागं पाउणित्ता तस्स ठाणस्स  
अणालोइयप्पडिक्कंता कालमासे कालं किञ्चा उक्कोसेणं  
सोहम्ममे कप्पे कंदप्पिएसु देवेषु देवत्ताए उववत्तारो  
भवन्ति, तहिं तेसिं गई तहिं तेसिं ठिई (११) ॥२॥

से जे इमे जाव परिव्वायगा भवन्ति, तं जहा,  
संखा जोई कविला भिउञ्चा हंसा परमहंसा बहुउदया  
कुडिद्वया कण्हपरिव्वायगा; तत्थ खलु इमे अट्ठ  
माहणपरिव्वायगा भवन्ति, तं जहा-अणहे अ करकंडे  
अ अंबडे अ परासरे; कण्हे दीवायणे चैव, देवगुत्ते य  
नारए ॥१॥ तत्थ खलु इमे अट्ठ खत्तियपरिव्वायगा  
भवन्ति, तं जहा, सीलई ससिहारे<sup>१</sup> य णगई भगई  
तिय; विदेहे रायाराया,<sup>२</sup> रायारामे बलेति य (१२) ॥३॥

ते णं परिव्वायगा रिउव्वेदजजुव्वेदसामवेय-  
अहव्वणवेयइतिहासपंचमाणं निघंटुक्कट्ठाणं संगोवं-  
गाणं सरहस्साणं चउण्हं वेयाणं सारगा पारमा धारगा  
वारगा सडंगवी, सट्ठितंतविसारया, संखाणे, सिखा-  
कप्पे वागरणे क्खंदे णिरुत्ते जोतिसामयणे अणेषु य  
बंभणणसु य सत्थेषु सुपरिणिट्ठिया यावि होत्था ॥४॥

ते णं परिव्वायगा दाणधम्मं च सोयधम्मंच

1 Leumann संसिहारे.

2 Leumann omits.



तित्थाभिसेअं च आघवेमाणा पणवेमाणा पणवेमाणा  
विहरन्ति, जणं अम्हं किञ्चि असुई भवइ तणं उद-  
एण य मट्टियाएय पक्खालिअं सुई भवइ, एवं खलु  
अम्हे चोक्खा चोक्खायारा सुई सुइसमायारा भवित्ता  
अभिसेअजलपूयप्पाणो अविग्घेणं सगं गमिस्सामो" ॥५॥

तेसि णं परिव्वायगाणं णो कप्पइ अगडं वा  
तलायं वा णइ वा वाविं वा पुक्खरिणिं वा दीहियं  
वा गुञ्जालिअं वा सरं वा सागरं वा ओगाहित्तए,  
नएणत्थ अट्ठाणममणे, णो कप्पइ सगडं वा जाव  
संदमाणियं वा दुरुहित्ताणं गच्छित्तए ॥६॥

तेसि णं परिव्वायगाणं णो कप्पइ णडपेच्छा  
इवा जाव मागहपेच्छा इवा पिच्छित्तए । तेसिं परि-  
व्वायगाणं णो कप्पइ हरियाणं लेसणया वा घट्ट-  
णया वा थंभणया वा लूसणया वा उप्पाडणया वा  
उम्मूलणं करित्तए ॥७॥

तेसिं परिव्वायगाणं णो कप्पइ इत्थिकहा इ वा  
भत्तकहा इ वा देसकहा इ वा चोरकहा इ वा अणत्थ-  
दंडं करित्तए ॥८॥

तेसि णं परिव्वायगाणं णो कप्पइ अयपायाणि  
वा तउअपायाणि वा तंबपायाणि वा जसदपायाणि  
वा सोसगपायाणि वा रूपपायाणि वा सुवणपायाणि  
वा अणयराणि वा बहुमुल्लाणि पायाणि धारित्तए  
ण एणत्थ लाउपाएण वा दारुपाएण वा मट्टियापा-  
एण वा ॥९॥

तेसि णं परिव्वायगाणं णो कप्पइ अयबंधणाणि  
वा तउअबंधणाणि वा जाव बहुमुल्लाणि धारित्तए ॥



तेसि णं परिव्वायगाणं णो कप्पइ णाणाविह-  
वण्णरागरत्ताइं वत्थाइं धारित्तए, णणत्थ एक्काए  
धाउरत्ताए ॥

तेसि णं परिव्वायगाणं णा कप्पइ हारं वा  
अदुहारं वा एगावलिं वा मुत्तावलिं वा कणगावलिं  
वा रयणावलिं वा मुरविं वा कंठमुरविं वा पालंबं वा  
तिसरयं वा कडिसुत्तं वा दसमुट्ठियाणंतकं वा कड-  
याणि वा तुडियाणि वा अंगयाणि वा केऊराणि वा  
कुंडलाणि वा मउडं वा चूलामणिं वा पिण्डित्तए,  
णणत्थ एगेणं तंविण्णं पवित्तएणं ॥१०॥

तेसि णं परिव्वायगाणं णो कप्पइ अगलुएणं  
वा चंदणेणं वा कुंकुमेण वा गायं अणुलिंपित्तए,  
णणत्थ एक्काए गंगामट्ठियाए ॥११॥

तेसि णं कप्पइ मागहए पत्थए जलस्स पडि-  
गाहित्तए, से विय वहमाणे णो चेव णं अवहमाणे,  
से विय थिमिओदएणो चेव णं कद्दमोदए, से विय  
दिण्णे णो चेव णं अदिण्णे से विय पिवित्तए णो चेव णं  
हत्थपायचरुचमसपक्खालणट्ठाए सिणाइत्तए वा ॥  
तेसि णं परिव्वायगाणं कप्पइ मागहए अट्ठाडए  
जलस्स पडिगाहित्तए से विय वहमाणे णो चेव णं  
अवहमाणे, से विय दिण्णे णो चेव णं अदिण्णे, से  
विय हत्थपायचरुचमसपक्खालणट्ठाए णो चेव णं  
पिवित्तए वा सिणाइत्तए वा ॥१२॥

ते णं परिव्वायगा एयारूवेणं विहारेणं विहर-  
माणा बहूइं वासाइं परियायं पाउणंति बहूइं वासाइं  
परियायं पाउणित्ता कालमासे कालं किच्चा उक्कोसेणं



वंभलोए कप्पे देवत्ताए उववत्तारो भवंति, तहिं तेसिं  
गई तहिं तेसिं दस सागरोवमाइं ठिई पण्णता, सेसं  
तं चेव (१२) ( सू० ३८ ) ॥१३॥

तेणं कालेणं तेणं समणं अम्मडस्स परिव्वा-  
यगस्स सत्त अंतेवासिसयाइं गिम्हकालसमयंसि  
जेठ्ठामूलमासंसि गंगाए महानईए उभओ कूलेणं कंप्पि-  
ल्लपुराओ णयरओ पुरितमालं णयरं संपट्टिया विहा-  
राए ॥१४॥

तएणं तेसिं परिव्वायगाणं तीसे अगामियाए  
क्खिण्णोवायाए दोहमद्दाए अडवीए कंचि देसंतर-  
मणुपत्ताणं से पुव्वगग्हिए उदए अणुपुव्वेणं परिभुज-  
माणे भीणे ॥१५॥

तए णं ते परिव्वायगा भीणोदगा समाणा त-  
एहाए परिव्वभममाणा २ उदगदातारमपरसमाणा अण्ण-  
मण्णं सद्दार्वेति २ त्ता एवं वयासी “एवं खलु देवा-  
णुप्पिया! अम्हं इमीसे अगामिआए जाव अडवीए कंचि  
देसंतरमणुपत्ताणं से पुव्वगग्हिए उदए भीणे, तं सेयं  
खलु देवाणुप्पिया! अम्हं इमीसे अगामियाए अडवीए  
उदगदातारस्स सव्वओ समंता मग्गणगवेसणं करि-  
त्तए” त्ति कट्ठु अण्णमण्णस्स अंतिए सअमट्ठं पडिसु-  
णंति २ त्ता तीसे अगामियाए जाव अडवीए उदग-  
दातारस्स सव्वओ समंता मग्गणगवेसणं करेति  
२ त्ता उदगदातारमल्लभमाणा दोञ्चं पि अण्णमण्णं  
सद्दार्वेति ॥१६॥

अण्णमण्णं सद्दार्वित्ता एवं वयासी “इह णं  
देवाणुप्पिया! उदगदातारो णत्थि, तं णो खलु कप्पइ



अम्हं अदिशणं गिणिहत्तए अदिशणं साइजिजत्तए, तं मा  
 णं अम्हे इयाणिं आवइकालंपि अदिशणं गिणहामो  
 अदिशणं साइउजामो, मा णं अम्हं तवलोवे भविस्सइ ।  
 तं सेयं खलु अम्हं देवाणुप्पिया ! तिदंडए य कुंडियाओ  
 य कंचणियाओ य करोडियाओ य भिसियाओ य  
 क्खणालए य अंकुसए य केसरियाओ य पवित्तए य  
 गणेत्तियाओ य क्तए य वाहणाओ य पाउयाओ य  
 धाउरत्ताओ य एगंते एडित्ता गंगं महाणइं ओगाहित्ता  
 वालुयासंधारए संधरित्ता संलेहणाभूसियाणं भत्त-  
 पाणपडियाइक्खियाणं पाओवगयाणं कालं अणव-  
 कंखमाणं विहरित्तए त्ति कट्टु अणमणस्स अंतिए  
 एअमट्ठं पडिसुणंति २ त्ता तिदंडए य जाव एगंते एडंति  
 २ त्ता गंगं महाणइं ओगाहंति २ त्ता वालुयासंधारए  
 संधरंति ॥१७॥

वालुयासंधारयं दुरुहंति २ त्ता पुरत्थाभिमुहा  
 संपलियंकनिसरण करयलमंजलिं कट्टु एवं वयासी,  
 “णमोत्थु णं अरहंताणं जाव संपत्ताणं, णमोत्थुणं  
 समणस्स भगवओ महावीरस्स जाव संपाविउकामस्स,  
 नमोत्थुणं अम्मडस्स परिच्चायगस्स अम्हं धम्मायरि-  
 यस्स धम्मोवदेसगस्स, पुब्बिं णं अम्हेहिं अम्मडस्स  
 परिच्चायगस्स अंतिए थूलगे पाणाइवाए पच्चवखाए  
 जावज्जीवाए, मुसावाए अदिशणादाणे पच्चवखाए जाव-  
 ज्जीवाए, सब्बे मेहुणे पच्चवखाए जावज्जीवाए, थूलए  
 परिगगहे पच्चवखाए जावज्जीवाए । इयाणिं अम्हे सम-  
 णस्स भगवओ महावीरस्स अंतिए सब्बं पाणाइवायं  
 पच्चवखामो जावज्जीवाए, जाव सब्बं परिगगहं पच्च-

वखामो जावज्जीवाए, सव्वं कोहं, माणं, मायं, लोहं,  
 पेज्जं, दोसं, कलहं, अब्भवखाणं, पेसुणं, परपरिवायं,  
 अरइरइं, मायामोसं, मिच्छादंसणसल्लं, अकरणिज्जं  
 जोगं पच्चवखामो जावज्जीवाए । सव्वं असणं पाणं  
 खाइमं साइमं चउविवहं पि आहारं पच्चवखामो जाव-  
 ज्जीवाए । जं पिय इमं सरीरं इट्ठं कंतं पियं मणुणं  
 मणामं येज्जं वेसासियं संमतं बहुमतं अणुमतं भंडकरं-  
 डगसमाणं, मा णं सीयं मा णं उण्हं मा णं खुहा मा  
 णं पिवासा मा णं वाला मा णं चोरा मा णं दंसा मा  
 णं मसगा मा णं वातिय-पित्तिय-संनिवाइय-विविहा  
 रोगायंका परीसहोवसग्गा फुसंतु त्ति कट्ठु एयंपि  
 णं चरमेहिं ऊसासनीसासेहिं वोसिरामो," त्ति कट्ठु  
 संलेहणाभूसणाभूसिया भत्तपाणपडियाइविखया पा-  
 ओवगया कालं अणवकंखमाणा विहरंति ॥१८॥

तए णं ते परिव्वायगा बहूइं भत्ताइं अणसणाए  
 छेदेति २ त्ता आलोइयपडिक्कंता समाहिपत्ता काल-  
 मासे कालं किञ्चा बंभलोए कप्पे देवत्ताए उववण्णा, तहिं  
 तेसिं गई दससागरोवमाइं ठिई पणत्ता, परलोगस्स  
 आराहगा (१३) । ३६ । ॥१९॥

( ओववाइयमुत्तं । सू० ३८ )



## ४. आयट्टसमणुवासे ।

जे गुणे से मूलट्टाणे, जे मूलट्टाणे से गुणे । इति  
से गुणट्टी महया परियावेणं पुणो पुणो वसे पमत्ते--  
माया मे पिया मे भज्जा मे पुत्ता मे धूया मे एहुसा मे  
सहि-सयण-संगंथ-संयुआ मे विचित्तीवगरणपरियट्ट-  
णभोयणच्छायणं मे । इच्चत्थं गड्ढिए लोए अहो य  
राओ य परितप्पमाणे कालाकालसमुट्टाई संजोगट्टी  
अट्ठालोभी आलुं पे सहसाकारे विणिविट्टचित्ते, एत्थ  
सत्थे पुणो पुणो, अप्पं च खलु आउयं इहमेगेसिं माण-  
वाणं तं जहा--॥६२॥

सोयपरिणणोहिं परिहायमाणोहिं चक्खुपरि-  
णणोहिं परिहायमाणोहिं घाणपरिणणोहिं परि-  
हायमाणोहिं रसणपरिणणोहिं परिहायमाणोहिं  
फासपरिणणोहिं परिहायमाणोहिं अभिकंतं च खलु  
वयं स पेहाए, तओ से एगदा मूढभावं जणयंति ॥६३॥

जेहिं वा सद्धिं संवसति ते वि णं एगदा णियगा  
पुट्ठिं परिवयंति, सो वा ते णियए पच्छा परिवसज्जा,  
णालं ते तव ताणाए वा सरणाए वा, तुमं पि तेसिं  
णालं ताणाए वा सरणाए वा, से ण हासाय ण किड्ढाए  
ण रतीए ण विभूसाए ॥ ६४॥

इच्चेवं समुट्ठिए अंतरं च खलु इमं स पेहाए  
धीरे मुहुत्तमवि णो पमायए वओ अच्चेति जोव्व-  
णं व ॥६५॥

जीविए इह जे पमत्ता से हंता क्खेत्ता भेत्ता लुंपित्ता  
विलुंपित्ता उद्दवित्ता उत्तासइत्ता, अकडं करिस्सामि

त्ति मरणमाणे, जेहिं वा सद्धिं संवसइ ते वा णं एगया  
नियगा तं पुब्बि पेसेंति, सो वा ते नियगे पच्छा पेसेज्जा,  
नालं ते तव ताणाए वा सरणाए वा, तुमं पि तेसिं  
नालं ताणाए वा सरणाए वा ॥६६॥

उवाइयसेसेण वा संनिहिंसंनिचओ विउज्जइ  
इहमेगेसिं असंजयाण भोयणाए, तओ से एगया रोग-  
समुप्पाया समुप्पज्जंति, जेहिं वा सद्धिं संवसइ ते वा णं  
एगया नियगा तं पुब्बिं परिहरंति, सो वा ते नियगे  
पच्छा परिहरेज्जा, नालं ते तव ताणाए वा सरणाए  
वा, तुमं पि नालं तेसिं ताणाए वा सरणाए वा ॥६७॥

जाणित्तु दुक्खं पत्तेयं सायं । ६८॥

अणभिक्कुमंतं च खलु वयं स पेहाए ॥६९॥

खणं जाणाहि पंडिय ॥७०॥

जाव सोयपरिणाणा अपरिहीणा नेत्तपरिणाणा  
अपरिहीणा, घाणपरिणाणा अपरिहीणा, जोहपरि-  
णाणा फरिसपरिणाणा अपरिहीणा इच्चेएहिं विह-  
वह्वेहिं परिणाणेहिं अपरिहीणेहिं आयट्ठं संमं समणु-  
वासिज्जासि ॥ ७१ ॥ त्तिवेमि ॥

( आचारंगसुत्ते षडमसुयखंधे लोगविजयज्जयणस्स षडमे उद्देशः )



## ५. इंदियभोगाई ॥

तओ से सगया रोगसमुष्पाया समुष्पजंति, जेहिं  
वा सद्धिं संवसइ ते वाणं सगया नियया पुट्विं परि-  
वयंति, सो वा ते नियगे पच्छा परिवणज्जा, नालं ते  
तव ताणाए वा सरणाए वा, तुमं पि तेसिं नालं ताणाए  
वा सरणाए वा, जाणित्तु दुक्खेयं पत्तेयं सायं, भोगा मे  
व अणुसोयंति इहमेगेसिं माणवाणं ॥८२॥

तिविहेण जावि से तत्थ मत्ता भवइ अप्पा वा  
बहुगा वा, से तत्थ गड्ढिए चिट्ठइ भोयणाए, तओ  
से सगया विपरिसिट्ठं संभूयं महोवगरणं भवइ, तं  
पि से सगया दायाया विभयंति, अदत्ताहारो वा से  
हरइ, रायाणो वा से विलुंपंति, नस्सइ वा से, विण-  
स्सइ वा से, अगारडाहेण वा से डड्ढइ इय, से परस्स  
अट्ठाए कूराणि कम्माणि बाले पकुववमाणे तेण दुक्खेण  
मूढे विप्परियासमुवेइ ॥८३॥

आसं च क्खंदं च विगिंच धीरे ! तुमं चेव तं  
सल्लमाहट्ठु, जेण सिया तेण नो सिया, इणमेव नाव-  
बुड्ढंति जे जणा मोहपाउडा, धीभि लोए पव्वहिइ,  
ते भो ! वयंति एयाइं आययणाइं, से दुक्खाए मोहाए  
माराए नरगाए नरगतिरिक्खाए, सययं मूढे धम्मं  
नाभिजाणइ, उदाहु वीरे, अप्पमाओ महामोहे अलं  
कुसलस्स पमाणं, संतिमरणं संपेहाए भेउरधम्मं  
संपेहाए, नालं पास अलं ते एसहिं ॥८४॥

एयं पस्स मुणी ! महवभयं नाइवाएज्ज कंचण, एस  
वीरे पसंसिए जे न निव्विज्जइ आयाणाए, न मे देइ

न कुप्पिज्जा थोवं लद्धं नखिंसए, पडिसेहिओ पडि-  
णमिज्जा, एयं मोणं समणुवासिज्जसि ॥८५॥ त्ति वेमि

( आचारंगमुक्ते पद्मसुयखंधे लोगविजयकथणे चउत्थे उद्देशे )

## ६-इत्तरमरणं ।

जस्स णं भिक्खुस्स एवं भवइ से गिलामि च  
खलु अहं इमंमि समय इमं सरीरगं अणुपुव्वेण परि-  
वहित्तए, से अणुपुव्वेण आहारं संबट्ठिज्जा अणु-  
पुव्वेण आहारं संबट्ठित्ता कसाए पयणुए किञ्चा  
समाहियसे फलगावयट्ठी उट्ठाय भिक्खू अभिनिवु-  
डसे ॥२२१॥

अणुपविसित्ता गामं वा नगरं वा खेडं वा कब्बडं  
वा पट्ठणं वा दोणमुहं वा आगरं वा आसमं वा सन्नि-  
वेसं वा नेगमं वा रायहाणिं वा तणाइं जाइज्जा  
तणाइं जाइत्ता से तमायाए एगंतमवक्कमिज्जा,  
एगंतमवक्कमित्ता अप्पंडे अप्पपाणे अप्पवीए अप्प  
हरिए अप्पोसे अप्पोदए अप्पुत्तिगपणगदगमट्ठिय-  
मक्कडा संताणए पडिलेहिय २ पमजिजय २ तणाइं  
संथरिज्जा तणाइं संथरित्ता इत्थवि समय इत्तरियं  
कुज्जा; तं सच्चं सच्चवाई ओए तिन्ने किन्नकहंकहे  
आईयट्ठे अणाईए चिज्जाण भेउरं कायं संविहूय  
विह्वरुवे परीसहोवसगगे अस्सिं विस्संभणयाए भेर-  
वमणुचिन्ने तत्थवि तस्स कालपरियाए जाव से तत्थ  
विअंतिकारए, इत्थेयं विमोहाययणं हियं सुहं खमं  
निस्सेयं आणुगामियं, त्तिवेमि ॥२२२॥

( आचारंगमुक्ते पद्मसुयखंधे विमोक्तावकथणस्स छट्ठे उद्देशे )



## ७. पाणवहो

पंचविहो पणत्तो जिणेहिं इह अणहओ अणादीओ ।  
हिंसा मोसमदत्तं अब्बंभपरिगहं चेव ॥१॥

पाणवहो नाम एस पावो चंडो रुद्धो खुट्ठो  
अणारिओ जिणेहिं पढमं अहम्मदारंत्ति भणिओ ॥  
तस्स य इमाणि नामाणि गोणाणि होति तोसं, तं जहा,  
पाणवहो १ उम्मूलणा सरीराओ २ अवीसंभो ३  
हिंसविहिंसा ४ अकिच्चं ५ घायणा ६ मच्चू १३ असं-  
जमो १४ गुणार्ण विराहण ३० त्ति । एवमाईणि नाम-  
घेज्जाणि होति तोसं ॥१॥

तं पुण करंति केइ पावा असंजया अविरया  
परदुक्खुप्पायणपसत्ता बहुप्पगारेहिं तसथावरेहिं  
जीवेहिं पडिणिविट्ठा ॥

एवं पावरुई पाणवहं करंति । ते पाणवहख-  
कहासु अभिरमंता पावं करितं तुट्ठा होति । तस्स य  
पावस्स बहुप्पगारं फलविवागं अयाणमाणा वड्ढेति  
महब्भयं अविस्सामवेयणं दोहकाल-बहुदुक्खसंकडं  
नरय-तिरिक्ख-जोणिं ॥२॥

इओ आउक्खए चुया उववज्जंति नरएसु महल-  
एसु बीभच्छदरिसणिज्जेसु । तत्थ य अंतोमुहुत्तं निव्व-  
त्तंति ते सरीरं हुंडं बीहणगं अट्टि-एहार-एह-रोम-  
वज्जियं । ततो य पज्जत्तिमुवागया इंदिएहिं पंचहिं  
वेसंति गाढदुक्खं महब्भयं अणेगविहं ॥ किं तं ?  
कंदु-महाकुंभि-पयण-पउलणं तवगतलणं भट्टभज्जणं  
लोह-कडाह-कढणं फालणं विदालणं लट्टिसयता-  
लणं सूलगभेयणमेवमाई ॥३॥

जमकाइयतासिया सददं करेति भीया । किं  
तं ? “सामि ! भाय ! बप्प ! ताय ! जियवं !  
मुय मं, मरामि, दुब्बलो वाहिपीलिओ हं ! किं दाणिं  
सि एवं दासुणो निददओ य ? मा देहि मे पहारे ।  
उरसासं मे मुहुत्तगं देहि । पसायं करेहि । मा रुस ।  
वीसमामि । गोविज्जं मुंच । मरामि तएहाइओ  
अहं, देहि पाणीयं” ।

“ता हंत ! पिय इमं जलं विमलं सीयलं” त्ति  
घेतूण य नरयपाला तवियं तउयं से दंति कलसेण  
अंजलीसु ॥ दट्ठूण य तं पवेइयंगोवंगा असुपगलंत-  
पप्पुयच्छा, “क्खिणा तएहा इयं म्हे” कलुणाणि  
जंपमाणा विप्पेस्खंता दिसोदिसं अत्ताणा असरणा  
अणाहा अबंधवा बंधुविप्पहूणा विप्पलायंति मिया  
इव वेगेण भउविग्गा ॥ घेतूण य बला पलायमाणं  
मुहं विहाडेत्तु लोहदंडेहिं कलकलं वयंसि तवियं  
तउयं कुभंति केइ निरणुकंपा जमकाइया हसंता ॥  
तेण य डउक्का संता रसंति भीमाहं विस्सराहं, रुवंति  
य कलुणगाहं पारेवतगा व ॥४॥

अवि य कुवियनिरयपालाणं “गिण्ह, कम, पहर,  
क्किंद, भिंद, कत्ताहि, विकत्ताहि, उप्पाडेहि, भुउजो  
हण, विहण, विरकुभ, आकड्ठ, विकड्ठ, किं ण जंपसि ?  
सराहि पावकम्माहं दुक्कयाइ” एवमाइवयणमह-  
प्पगब्भो पडिसुयसद्दसंकुली तासओ सया निरय-  
गीयराणं । महानगरडउक्कमाणसरिसो निग्घोसो सुच्चए  
अणिट्ठो तहिं नेरइयाणं जाइज्जंताणं जायणाहिं,  
किं ते ? असिवण-दब्भवण-जंतपत्थर-सूइतल-खार-



वावि-कलकलंतवेयरणि-कलंववालुया-कंटइल्लदुग्गम-  
रहजोयण-तत्तलोहपहगमण-वाहणाणि ॥५॥

इमेहिं विविहेहिं आउहेहिं, किं ते ? मोग्गर-मु-  
सुंढि-करकय-सत्ति-हल-गय-मुसल-चक्क-कुंत-तोमर-सूल-  
लगुड-चम्मेट्टमाइएहिं परीप्परं वेयणं उदीरेंति अभी-  
हणं ॥ तओ ते चुण्णिणयहत्थ-पाया उक्कोसंता उप्पयंता  
निपतंता भमंता पच्छाणुसण डउक्कमाणा निदंता  
पुरेकडाइं पावगाइं तारिसाणि दुक्खाणि अणु-  
भवित्ता तओ आउक्खणं उव्वटिया समाणा बहवे  
गच्छंति तिरियवसहिं, तत्थ य घोरदुक्खाणि जम्मण-  
मरणाणि अणुभवन्ता कालं संखेउजगं परिभमंति ॥ एवं  
ते अडंति संसारे बीहणकरे जीवा पाणाइवायनि-  
रया अणंतकालं ॥६॥

जे वि य इइ माणुसत्तणं आगया कह वि नरगा  
उव्वटिया, अधण्णा ते वि य दीसंति पायसो विक्रय-  
विगलहवा खुज्जा य वडभा या वामणा य वहिरा य  
काणा य कुंटा य पंगुला य विउला य मूया य मम्मणा य  
अंधिल्लगा वाहिरोगपीलिया य ॥ एवं नरग-तिरिक्ख-  
जोणिं कुमाणुसत्तं च विहंडमाणा पावंति अणंताइं  
दुक्खाइं पावकारी ॥७॥

एसो सो पाणवहस्स फलविवागो इहलोइओ  
परलोइओ अप्पसुहो बहुदुक्खो असाओ वाससहस्सेहिं  
मुच्चइ, न य अवेदइत्ता अत्थि हु मोक्खो त्ति एवमाहंसु,  
नायकुलणंदणो महप्पा जिणो नु वीरवरनामधेज्जो  
कहेसो य पाणवहस्स फलविवागं ॥८॥

( पण्हावागरणसुत्तस्स पढमं दारं )

## ८. मोक्खमग्गे

कयरे मग्गे अवखाए, माहणेणं मईमता ।  
 जं मगं उउजु पावित्ता, ओहं तरित दुत्तरं ॥१॥  
 तं मगं गुत्तरं सुद्धं, सव्वदुक्खविमोवखणं ।  
 जाणासि णं जहा भिक्खू, तं णो बूहि महामुणी ॥२॥  
 जइ णो केइ पुच्छिज्जा, देवा अदुव माणुसा ।  
 तेसिं तु कयरं मगं, आइक्खेज्ज कहाहि णो ॥३॥  
 जइ वो केइ पुच्छिज्जा, देवा अदुव माणुसा ।  
 तेसिमं पडिसाहिज्जा, मगसारं सुणेह मे ॥४॥  
 अणुपुव्वेण महाघोरं, कासवेण पवेइयं ।  
 जमादाय इओ पुव्वं, समुद्धं ववहारिणो ॥५॥  
 अतरिंसु तरंतेगे, तरिस्संति अणागया ।  
 तं सोच्चा पडिववखामि, जंतवो तं सुणेह मे ॥६॥  
 पुढवीजीवा पुढो सत्ता, आउजीवा तहागणी ।  
 वाउजीवा पुढो सत्ता, तणसक्खा सबोयगा ॥७॥  
 अहावरा तसा पाणा, एवं कक्काय आहिया ।  
 एतावए जीवकाए, णावरे कोइ विज्जई<sup>१</sup> ॥८॥  
 सव्वाहिं अणुजुत्तीहिं<sup>२</sup>, मतिमं पडिलेहिया ।  
 सव्वे अक्कंतदुक्खा य, अतो सव्वे अहिंसया<sup>३</sup> ॥९॥  
 एयं सु णाणिणो सारं, जं न हिंसति कंचण ।  
 अहिंसा समयं चेव, एतावंतं विजाणिया ॥१०॥  
 उड्ढं अहे य तिरियं, जे केइ तसथावरा ।  
 सव्वत्थ विरतिं विज्जा, संतिनिव्वाणमाहियं ॥११॥  
 पभू दोसे निराकिच्चा, ण विरुउभेज्ज केणई ।  
 मणसा वयसा चेव, कायसा चेव अंतसो ॥१२॥

1. S. In some Mss. नावरे विज्जती काए or नावरे विज्जती कए  
 2 D. ० ही 3 S न हिंसया



संवुडे से महापद्मे , धीरे दत्तेक्षणं चरे ।  
 एषणासमिष्टं शिञ्चं , वज्रजयंते अणेक्षणं ॥१३॥  
 भूयाइं च समारंभ, तमुद्दिष्टसा य जं कडं ।  
 तारिसं तु न गिरहेउजा, अन्नपाणं सुसंजय ॥१४॥  
 पूर्वकर्मं न सेविउजा, एस धम्मे वुसोमओ<sup>१</sup> ।  
 जं किञ्चि अभिकंखेउजा, सव्वसो तं न कप्पय<sup>२</sup> ॥१५॥  
 हणंतं नाणुजाणेउजा, आयुगुत्ते जिइंदिय ।  
 ठाणाइं संति सड्ढीणं<sup>३</sup>, गामेसु नगरेसु वा ॥१६॥  
 तहा गिरं समारंभ, अत्थि पुण्णं<sup>४</sup> ति नो वय ।  
 अहवा नत्थि पुण्णं<sup>४</sup> ति, एवमेयं महब्भयं ॥१७॥  
 दाणट्टया य जे पाणा, हम्मंति तसयावरा ।  
 तेसिं सारक्खणट्टया<sup>५</sup>, तम्हा अत्थि त्ति नो वय ॥१८॥  
 जेसिं तं उवकाप्पंति, अन्नपाणं तहाविहं ।  
 तेसिं लाभंतरायं ति, तम्हा अत्थि त्ति णो वय ॥१९॥  
 जे य दाणं पससंति, वहमिच्छंति पाणिणं ।  
 जं य णं पडिसेहंति, वित्तिहेयं<sup>६</sup> करंति ते ॥२०॥  
 दुहओ वि ते ण भासंति, अत्थि वा नत्थि वा पुणो ।  
 आयं रयस्स हेच्चा णं, णिव्वाणं पाउणंति ते ॥२१॥  
 निव्वाणं परमं बुद्ध्या, णक्खत्ताण व चंदमा<sup>७</sup> ।  
 तम्हा सदा जय दंते, निव्वाणं संधय मुणी ॥२२॥  
 वुज्झमाणाण पाणाणं, किञ्चंताण सकम्मणा<sup>८</sup> ।  
 आघाति साहु तं दीवं, पतिट्ठेसा पवुच्चई ॥२३॥  
 आयुगुत्ते सया दंते, छिन्नसोए अणासवे ।  
 जे धम्मं सुद्धमक्खाति, पडिपुण्णमणेत्तिसं<sup>९</sup> ॥२४॥

1 S डु० 2 D भोत्तर 3 D सट्ठीणं 4 D ०णं 5 D ०ख० 6 ० ति४  
 7 S दि० 8 D ० म्म 9 D ०णा०

तमेव अविजाणंता, अबुद्धा बुद्धमाणियो ।  
 बुद्धा मो त्ति य मज्झंता, अंतए ते समाहिण ॥२५॥  
 ते य बीओदगं चेव, तमुद्दिदस्सा य जं कडं ।  
 भोच्चा भाणं भियायंति, अखेयन्ना समाहिया<sup>१</sup> ॥२६॥  
 जहा ढंका य कंका य, कुल्ला मग्गुका<sup>२</sup> सिहो<sup>३</sup> ।  
 मच्छेसणं भियायंति, भाणं ते कलुसाधमं ॥२७॥  
 एवं तु समणा एगे, मिच्छदिट्ठो अणारिया ।  
 विसएसणं भियायंति, कंका वा कलुसाहमा ॥२८॥  
 सुद्धं मगं विराहित्ता, इहमेगे उ दुम्मतो ।  
 उम्मगगता दुवखं, घायमेसंति तं जहा ॥२९॥  
 जहा आसाविणिं नावं, जाइअंधो दुह्हिया ।  
 इच्छइ<sup>४</sup> पारमागंतुं, अंतरा य विसीयति<sup>५</sup> ॥३०॥  
 एवं तु समणा एगे, मिच्छदिट्ठो अणारिया ।  
 सोयं कसिणमावन्ना, आगंतारो महब्भयं ॥३१॥  
 इमं च धम्ममादाय, कासवेण पवेदितं ।  
 तरे सोयं महाघोरं, अत्तत्ताए परिव्वए<sup>६</sup> ॥३२॥  
 विरए गामधम्मेहिं, जे केई जगई जगा ।  
 तेसिं अत्तुवमायाए, यामं कुट्ठवं परिव्वए ॥३३॥  
 अइमाणं च मायं च, तं परिन्नाय पंडिए ।  
 सव्वमेयं शिराकिच्चा, शिट्ठाणं संधए मुणो ॥३४॥  
 संधए<sup>७</sup> साहुधम्मं, पावधम्मं शिराकरे ।  
 उवहाणवीरिए भिवखू, कोहं माणं न पत्थए ॥३५॥  
 जे य बुद्धा अतिक्रंता, जे य बुद्धा अणागया ।  
 संति तेसिं पइट्ठाणं, भूयाणं जगती जहा ॥३६॥

1 D अस० S [ अ ] स० 2 D ० गु० 3 D० हा 4 S० ई  
 5 D ० व० 6 S in some Mss. the second half reads as कुज्जा भिवखू  
 गिलावस्स, अगिलाए समाहिण । 7 D var. lec. ० ह०



अहण<sup>1</sup> वयमावन्नं, फासा उच्चावया फुसे ।  
 न तेसु<sup>2</sup> विणिहण्णेउजा, वाएण व महागिरी ॥३७॥  
 संवुडे से महापन्ने, घोरे दत्तेसणं चरे ।  
 निव्वुडे कालमाकंखी, एयं केवलिणी मयं ॥३८॥  
 ( सुयगडंगसुत्ते पदमसुयखंधे एक्कारसमं अण्णयणं )

## ९. बाल-पंडियमरणं

अन्नवंसि महोहंसि, एगे तिन्ने दुरुत्तरे ।  
 तत्थ एगे महापन्ने, इमं पण्हमुदाहरे ॥१॥  
 संतिमे य दुवे ठाणा, अवखाया मरणंतिया ।  
 अकाममरणं चेव, सकाममरणं तहा ॥२॥  
 बालाणं अकामं तु, मरणं असइं भवे ।  
 पंडियाणं सकामं तु, उक्कोसेणं सइं भवे ॥३॥  
 तत्थिमं पढमं ठाणं, महावीरेण देसियं ।  
 कामगिट्ठे जहा बाले, भिसं कूराणि कुव्वइ ॥४॥  
 जे गिट्ठे कामभोगेसु, एगे कूडाइ गच्छइ ।  
 न मे दिट्ठे परे लोए, चक्खु दिट्ठा इमा रइ ॥५॥  
 हत्थागया इमे कामा, कालिया जे अणागया ।  
 को जाणइ परे लोए, अत्थि वा नत्थि वा पुणो ॥६॥  
 जणेष सद्धिं होव्खामि, इइ बाले पगम्मइ ।  
 कामभोगाणुराएणं, केसं संपडिपज्जइ ॥७॥  
 तओ दंडं समारभइ, तसेसु थावरेसु य ।  
 अट्ठाए य अणट्ठाए, भूयगामं विहिंसइ ॥८॥  
 हिंसे बाले मुसावाई, माइल्ले पिसुणे सढे ।  
 भुंजमाणे सुरं मंसं, सेयमेयं ति मन्नइ ॥९॥

1 S अह णं 2 D ते बुवि०

कायसा वयसा मत्ते, वित्ते गिद्धे य इत्थिसु ।  
 दुहओ मलं संचिणई, सिसुनागुद्व मट्ठियं ॥१०॥  
 तओ पुट्ठो आयंकेण, गिलाणो परितप्पई ।  
 पभीओ परलोगस्स, कम्माणुपेही अप्पणो ॥११॥  
 सुया मे नरए ठाणा, अलीसाणं च जा गई ।  
 बालाणं कूरकम्माणं, पगाढा जत्थ वेयणा ॥१२॥  
 तत्थोववाइयं ठाणं, जहा मे तमणुस्सुयं ।  
 आहाकम्मेहिं गच्छंती, सो पच्चा परितप्पइ ॥१३॥  
 जहा सागडिओ जाणं, सम्मं हिच्चा महापहं ।  
 विसमं मगमोइत्तो, अक्खे भगगंमि सोयइ ॥१४॥  
 एवं धम्मं विउक्कम्म, अहम्मं पडिवज्जिया ।  
 बाले मत्तुमुहं पत्ते, अक्खे भग्गे व सोयइ ॥१५॥  
 तओ से मरणं तंमि, बाले संतसइ भया ।  
 अकाममरणं मरइ, धुत्ते व कलिणा जिए ॥१६॥  
 एयं अकाममरणं, बालाणं तु पवेइयं ।  
 इत्तो सकाममरणं, पंडियाणं सुणेह मे ॥१७॥  
 मरणं पि सुपुण्णाणं, जहामेवमणुस्सुयं ।  
 विप्पसन्नमणाघायं, संजयाणं बुसीमओ ॥१८॥  
 न इमं सव्वेसु भिक्खूसु, न इमं सव्वेसु गारिसु ।  
 नाणासीला य गारत्था, विसमसीला य भिक्खुणो ॥१९॥  
 संति एगेहि भिक्खूहिं, गारत्था संजमुत्तरा ।  
 गारत्थेहि य सव्वेहिं, साहवी संजमुत्तरा ॥२०॥  
 चीराजिणं निगणिणं, जडो संघाडिमंडणं ।  
 एयाणि वि न तायंति, दुस्सीलं परियागयं ॥२१॥  
 पिंडोलए वा दुस्सीले, नरगाओ न मुच्चइ ।  
 भिक्खाए वा गिहत्थे वा, सुव्वई गमइ दिवं ॥२२॥



अगारिसामाइयंगाइं , सड्ढी काएण फासए ।  
 पोसहं दुहओ पवखं , एगराइं न हावए ॥२३॥  
 एवं सिवखासमावन्ने , गिहवासे वि सुववए ।  
 मुच्चइ क्विपट्वाओ , गच्छे जवखसलोगयं ॥२४॥  
 अह जे संबुडे भिवखू , दुण्हं अन्नयरे सिया ।  
 सव्वदुवखपहीणे वा , देवे वावि महडिठए ॥२५॥  
 उत्तराइं विमोहाइं , जुइमंता गु पुट्ठसो ।  
 समाइन्नाहिं जवखेहिं , आवासाइं जसंसियो ॥२६॥  
 दोहाउया इडिठमंता , समिद्धा कामहविणो ।  
 अहुणोववन्नसंकासा , भुज्जो अन्निमालिप्पमा ॥२७॥  
 ताणि ठाणाणि गच्छंति , सिविवत्ता संजमं तवं ।  
 भिवखाए वा गिहत्ये वा , जे संति परिनिव्वुडा ॥२८॥  
 तेसिं मुच्चा सपुज्जाणं , संजयाणं वुसीमओ ।  
 न संतसंति मरणंते , सोलवंता बहुस्सुया ॥२९॥  
 तुलिया विसेसमादाय , दयाधम्मस्स खंतिए ।  
 विप्पसीएज्ज मेहावी , तहाभूएण अप्पणा ॥३०॥  
 तओ काले अभिप्पेए , सड्ढी तालिसमंतिए ।  
 विणएज्ज लोमहरिसं , मेयं देहस्स कंखए ॥३१॥  
 अह कालंमि संपत्ते , आघायाय समुस्सुयं ।  
 सकाममरणं मरइ , तिण्हमन्नयरं मुणी ॥३२॥

( उत्तरज्जयणमुत्तस्स पंचमं अज्जयणं )

## १०. अणगारकिच्चाइं

गणं विहाय इह सिक्खमाणी,  
 उट्ठाय सुवभंचेरं वसेज्जा ।  
 उवायकारी विणयं सुसिक्खे,  
 जे केयए विप्पमायं न कुज्जा ॥१॥  
 जहा दिया पोतमपत्तजातं,  
 सावासगा पविउं मन्नमाणं ।  
 तमंचाइयं तरुणमपत्तजातं,  
 ठंकाइ अव्वत्तगमं हरेज्जा ॥२॥  
 एवं तु सेहं पि अपुट्ठधम्मं,  
 निस्सारियं बुसिमं मन्नमाणा ।  
 दियस्स छावं च अपत्तजायं,  
 हरिंसु णं पावधम्मा अणेगे ॥३॥  
 ओसाणमिच्छे मणुए समाहिं,  
 अणोसिए णंतकरे ति णच्चा ।  
 ओभासमाणे दवियस्स वित्तं,  
 न निक्कसे बहिया आसुपन्नो ॥४॥  
 जे ठाणओ य सयणासणे य,  
 परक्कमे यावि सुसाहुजुत्ते ।  
 समित्तोसु गुत्तोसु य आयपन्ने,  
 बियागरेंते य पुढो वएज्जा ॥५॥  
 सट्ठाणि सोच्चा अदु भेरवाणि,  
 अणासवे तेषु परिव्वएज्जा ।  
 निदुदं च भिक्खू न पमाय कुज्जा,  
 कहंकहं वा वित्तिगिच्छ तिन्ने ॥६॥



डहरेण बुड्ढेण गुसासिए उ,  
 रायणिएणावि<sup>१</sup> समव्वएणा ।  
 सम्मं तयं थिरतो नाभिगच्छे,  
 निज्जंतए वा वि अपारए से ॥७॥  
 विउट्ठितेणं समयानुसिट्ठे,  
 डहरेण बुड्ढेण य चोइए य ।  
 अमुट्ठियाए घडदासिए वा,  
 अगारिणं वा समयानुसिट्ठे ॥८॥  
 न तेसु कुज्जे, न य पव्वहेज्जा,  
 न यावि किञ्ची फरुसं वदेज्जा ।  
 तहा करिस्सं त्ति पडिस्सुणेज्जा,  
 सेयं खु मेयं न पमाय कुज्जा ॥९॥  
 वणंसि मूढस्स जहा अमूढा,  
 मग्गाणुसासंति हितं पयाणं ।  
 तेणेव मज्झं इणमेव सेयं,  
 जं मे बुहा समणुसासयंति ॥१०॥  
 अह तेण मूढेण अमूढगस्स,  
 कायव्व पूया सविसेसजुत्ता ।  
 एओवमं तत्थ उदाहु वीरे,  
 अणुगम्म अत्थं उवणेति सम्मं ॥११॥  
 खेता जहा अंधकारंसि राओ,  
 मगं ए जाणाति अपस्समाणे ।  
 से सूरियस्स अब्भुगमेणं,  
 मगं वियाणाइ पगासियंसि ॥१२॥  
 एवंतु सेहे वि अपुट्ठधम्मे,  
 घम्मं न जाणाइ अबुज्झमाणे ।

से कीविए जिणवयणेण पच्छा,  
 सूरौदए पासति चक्खुणेव ॥१३॥  
 उड्ढं अहे य तिरियं दिसासु  
 तसा य जे थावरा जे य पाणा ।  
 सया जए तेसु परिठवएज्जा,  
 मणप्पओसं अविकंपमाणे ॥१४॥  
 कालेण पुच्छे समियं पयासु,  
 आइक्खमाणो दवियस्स वित्तं ।  
 तं सोयकारी पुढो पवेसे,  
 संखा इमं केवलियं समाहिं ॥१५॥  
 असिं सुठिच्चा तिविहेण ताई,  
 एएसु या संतिनिरोहमाहु ।  
 ते एवमक्खंति तिलोगदंसी,  
 ण भुज्जमेयंति पमायसंगं ॥१६॥  
 निसम्म से भिवसु समीहियट्ठं,  
 पडिमाणवं होइ विसारए य ।  
 आयाणअट्ठी वोदाणमोणं,  
 उवेच्च सुद्धेण उवेत्ति मोवखं ॥१७॥  
 संखाइ धम्मं च वियागरंति,  
 बुद्धा हु ते अंतकरा भवंति ।  
 ते पारगा दीणह वि मोयणाए,  
 संसोधितं पणहमुदाहरंति ॥१८॥  
 नो क्खायए नो वि य लूसएज्जा,  
 माणं न सेवेज्ज पगासणं च ।  
 न यावि पण्णे परिहास कुज्जा,  
 न यासियावाय वियागरेज्जा ॥१९॥



भूताभिसंक्राह दुगुंच्छमाणे,  
 ण णिव्वहे मंतपदेण गोयं ।  
 ण किंचि मिच्छे मणुए पयासु,  
 असाहुधम्माणि ण संवएज्जा ॥२०॥  
 से सुद्धुसुत्ते उवहाणवं च,  
 धम्मं च जे विंदति तत्थ तत्थ ।  
 आदेउजवक्के कुसले वियत्ते,  
 स अरिहइ भासित्तं समाहिं ॥२१॥  
 ( सूयगहंगसुत्तस्स उउव्वसमं अउक्कयणं )

## ११ परीसहोवसग्गा ।

सूरं मणणइ अप्पाणं, जाव जेयं न पस्सती ।  
 जुज्झंतं दढधम्माणं, सिसुपालो व महारहं ॥१॥  
 पयाता सूरा रणसीसे, संगामंमि उवट्ठिते ।  
 माया पुत्तं न जाणाइ<sup>१</sup>, जेएण परिविच्छए ॥२॥  
 एवं सेहे वि अप्पुट्ठे, भिक्खायरिया-अकोविए ।  
 सूरं मणणति अप्पाणं, जाव लूहं न सेवए ॥३॥  
 जया हेमंतमासंमि, सीतं फुसइ सव्वगं ।  
 तत्थ मंदा विसीयंति, रज्जहीणा व खत्तिया ॥४॥  
 पुट्ठे गिम्हाहितावेणं, विमणे सुपिवासिए ।  
 तत्थ मंदा विसीयंति, मच्छा अप्पीदए जहा ॥५॥  
 सदा दत्तेसणा दुक्खा, जायणा दुप्पणोल्लिया ।  
 कम्मत्ता दुव्वभगा चेव, इच्चाहंसु पुढोजणा ॥६॥  
 एते सद्धे अचायंता, गामेसु नगरेसु वा ।  
 तत्थ मंदा विसीयंति, संगामंमि व भीरुया ॥७॥

1 D. S. याणाइ

अप्पेगे खुधियं भिक्खुं, सुणी ढंसति लूसए ।  
 तत्थ मंदा विसीयंति, तेउपुट्टा व पाणिणो ॥८॥  
 अप्पेगे पडिभासंति, पडिपंथियमागता ।  
 पडियारगता एते, जे एते एव जीविणो ॥९॥  
 अप्पेगे वइ जुंजंति, नगिणा पिंडोलगाहमा ।  
 मुंडा कंहुविणट्टंगा, उउजल्ला असमाहिता ॥१०॥  
 एवं विप्पडिवत्तेगे, अप्पणा उ अजाणया ।  
 तमओ ते तमं जंति, मंदा मोहेण पाउडा ॥११॥  
 पुट्टो य दंसमसएहि, तणफासमचाइया ।  
 न मे दिट्ठे परे लोए, जइ परं मरणं सिया ॥१२॥  
 संतत्ता केसलोएणं, वंभचेरपराइया ।  
 तत्थ मंदा विसीयंति, मच्छा विट्ठाव केयणे ॥१३॥  
 आयदंडसमायारे, मिच्छासंठिय भावणा ।  
 हरिसप्पओसमावण्णा, केइ लूसंति नारिया ॥१४॥  
 अप्पेगे पलियंतिसिं, चारो चोरो ति सुव्वयं ।  
 बंधंति भिक्खुयं बाला, कसायवयणेहि य ॥१५॥  
 तत्थ दंडेण संवीते, मुट्ठिणा अदु फलेण वा ।  
 नातीणं सरती बाले, इत्थी वा कुट्टुगामिणी ॥१६॥  
 एते भो कसिणा फासा, फससा दुस्सहिया सया ।  
 इत्थी व सरसंवित्ता, कीवा वसगया गिहं ॥१७॥

( मृयगहंगनुत्ते पडमसुयखंधे तच्चस्स अज्झयणस्स पडमे उद्देसए )



## १२. चित्तसंभूया ।

जाइपराजिओ खलु, कासीनियाणं तु हत्थिणपुरंमि ।  
 चुलणीए बंभदत्तो, उववरणी पउमगुम्माओ ॥१॥  
 कंपिल्ले संभूओ, चित्ती पुण जाओ पुरितमालंमि ।  
 सेट्टिकुलंमि विसाले, धम्मं सोऊण पव्वइओ ॥२॥  
 कंपिल्लंमि य नयरे, समागया दो वि चित्तसंभूया ।  
 सुहदुक्खफलविवागं, कहंति ते एकमेक्करस ॥३॥  
 चक्कवट्ठी महिड्ढीओ, बंभदत्तो महायसो ।  
 भायरं बहुमाणेणं, इमं वयणमव्ववी ॥४॥  
 आसिमो भायरा दो वि, अणमणवसाणुगा ।  
 अणमणमणुरत्ता, अणमणहिंसिणी ॥५॥  
 दासा दसणे आसी, मिया कालिंजरे नगे ।  
 हंसा मयंगतीराए, सोवागा कासिभूमीए ॥६॥  
 देवा य देवलीगंमि, आसि अम्हे महिड्ढिया ।  
 इमा णो कट्ठिया जाई, अणमणेण जा विणा ॥७॥  
 कम्मा नियाणपगडा, तुमे राय विचिंतया ।  
 तिसिं फलविवागेण, विप्पओगमुवागया ॥८॥  
 सच्चसोयप्पगडा, कम्मा मए पुरा कडा ।  
 ते अउज परिभुंजामो, किं नु चित्ते वि से तहा ॥९॥  
 सव्वं सुचिणं सफलं नराणं,  
 कडाण कम्माण न भोवख अत्थि ।  
 अत्थेहि कामेहि य उत्तमेहि,  
 आया ममं पुण्णफलोववेए ॥१०॥  
 जाणाहि संभूय महानुभागं,  
 महिड्ढियं पुण्णफलोववेयं ।

चित्तं पि जाणाहि तद्देव रायं,  
 इह्दो जुई तस्स वियप्पभूया ॥११॥  
 महत्थरूवा वयणप्पभूया,  
 गाहाणुगीया नरसंघमज्जे ।  
 जं भिक्खुणो सीलगुणोववेया,  
 इहं जयंते समणो मि जाओ ॥१२॥  
 उच्चोदस महुक्कक्के य वंभे,  
 पवेइया आवसहा य रम्मा ।  
 इमं गिहं चित्त धणप्पभूयं,  
 पसाहि पंचालगुणोववेयं ॥१३॥  
 नट्टेहिं गीसहि य वाइसहिं,  
 नारोजणाइं परिवारयंतो ।  
 भुंजाहि भोगाइं इमाइं भिक्खू,  
 मम रोयई पट्ठज्जा हु दुक्खं ॥१४॥  
 तं पुठ्ठणेहेण कयाणुरागं,  
 नराहिवं कामगुणेषु गिट्ठं ।  
 धम्मस्सिओ तस्स हियाणुपेही,  
 चित्तो इमं वयणमुदाहरित्था ॥१५॥  
 सव्वं विलवियं गीयं,  
 सव्वं नट्टं विडंबियं ।  
 सव्वे आभरणा भारा,  
 सव्वे कामा दुहावहा ॥१६॥  
 बालाभिरामेषु दुहावहेसु,  
 न तं सुहं काम गुणेषु रायं ।  
 विरत्तकामाण तवोहणाणं,  
 जं भिक्खुणं सीलगुणे रयाणं ॥१७॥



नरिंदजाई अहमा नराणं,  
 सोवागजाई दुहओ गयाणं ।  
 जहिं वयं सव्वज्जणस्स वेसा,  
 वसीय सोवागनिवेसणेसु ॥१८॥  
 तीसे य जाईइ उ पावियाए,  
 वुच्छा मु सोवागनिवेसणेसु ।  
 सव्वस्स लोगस्स दुगुंक्खणिज्जा,  
 इहं तु कम्माइं पुरेकडाइं ॥१९॥  
 सो दाणि सिं राय महाणुभागो,  
 महिडिठओ पुण्णफलोववेओ ।  
 चइत्तु भोगाइं असासयाइं,  
 आदाणहेउं अभिनिक्खमाहि ॥२०॥  
 इह जीविए राय असासयंमि,  
 धणियं तु पुण्णाइं अकुव्वमाणो ।  
 से सोयई मच्चुमुहोवणीए,  
 धम्मं अकाकण परंमि लोए ॥२१॥  
 जहेह सीहो व मियं गहाय,  
 मच्चू नरं नेइ हु अंतकाले ।  
 न तस्स माया व पिया व भाया,  
 कालंमि तंमंसहरा भवंति ॥२२॥  
 न तस्स दुक्खं विभयंति नाइणो,<sup>1</sup>  
 न मित्तवग्गा न सुया न बंधवा ।  
 एक्को सयं पच्चणुहोइ दुक्खं,  
 कत्तारमेवं अणुजाइ कम्मं ॥२३॥  
 चेच्चा दुपयं च चउप्पयं च,  
 खेत्तं गिहं धणधनं च सव्वं ।

सकम्मबीओ<sup>1</sup> अवसो पयाइ,  
 परं भवं सुंदरपावगं वा ॥२४॥  
 तं एककगं तुच्छसरीरगं से,  
 चिई गयं दहिउं पावगेणं ।  
 भज्जा य पुत्ता वि य नायओ य,  
 दायारमणं अणुसंकमंति ॥२५॥  
 उवणिउजई जीवियमप्पमायं,  
 वणं जरा हरइ नरस्स रायं ।  
 पंचलराया वयणं सुणाहि,  
 मा कासि कम्माइं महालयाइं ॥२६॥  
 अहंपि जाणामि जहेह साहू,  
 जं मे तुमं साहसि वक्कमेयं ।  
 भोगा इमे संगकरा हवन्ति,  
 जे दुज्जया अउज अम्हारिसेहिं ॥२७॥  
 हत्थिणपुरंमि चित्ता, दट्ठुणं नरवइं महिड्ढीयं ।  
 कामभोगेसु गिद्धेणं, नियाणमसुभं कडं ॥२८॥  
 तस्स मे अपाडिकंतस्स, इमं एयारिसं फलं ।  
 जाणमाणो वि जं धम्मं, कामभोगेसु मुच्छिओ ॥२९॥  
 नागो जहा पंकजलावसणो,  
 दट्ठुं थलं नाभिसमेइ तीरं ।  
 एवं वयं कामगुणेसु गिद्धा,  
 न भिक्खुणो मग्गमणुव्वयामो ॥३०॥  
 अच्चेइ कालो तुरियंति राइओ,  
 न यावि भोगा पुरिसाण निच्चा ।  
 उवेच्च भोगा पुरिसं चयंति,  
 दुमं जहा खीणफलं व पवखी ॥३१॥

1 Samiti edition कम्मप्पबीओ ।



जइ तं सि<sup>१</sup> भोगे चइउं असत्तो,  
 अउजाइं कम्माइं करेहि रायं ।  
 धम्मे ठिओ सव्वपयाणुकंपी,  
 तं होहिसि देव इओ विउव्वी ॥३२॥  
 न तुअ भोगे चइऊण बुद्धो,  
 गिद्धो सि आरंभपरिगहेसु ।  
 मोहं कओ एत्तिओ विप्पलावो,  
 गच्छामि रायं आमंतिओ सि ॥३३॥  
 पंचालराया वि य वंभदत्तो,  
 साहुस्स तस्स वयणं अकाउं ।  
 अणुत्तरे भुंजिय कामभोगे,  
 अणुत्तरे सो नरए पविट्ठो ॥३४॥  
 चित्तो वि कामेहिं विरत्तकामो,  
 उदगचारित्ततवो<sup>२</sup> महेसी ।  
 अणुत्तरं संजम पालइत्ता,  
 अणुत्तरं सिद्धिगइं गओ त्ति ॥३५॥  
 ( उत्तरज्जयणसुत्ते तेरसमं अज्जयणं )

देवा भवित्ताण पुरे भवंमि,  
 केई चुया एगविमाणवासी ।  
 पुरे पुराणे उसुयारणामे,<sup>३</sup>  
 खाए समिद्धे सुरलोयरम्मे ॥१॥३६॥  
 सकम्मसेसेण पुराकएणं,  
 कुलेसु दग्गेसु<sup>४</sup> य ते पसूया ।  
 निवित्रणसंसारभया जहाय,  
 जिणिंदमगं सरणं पवण्णा ॥२॥३७॥

1 Samiti edition जईसि. 2 उदत्त ०. 3 इसु ०. 4 उग्गेसु; सुदत्तेसु.

पुमत्तमागम्म कुमार दी वि,  
 पुरोहिओ तस्स जसा य पत्ती ।  
 विसालकित्ती य तहोसुयारी,<sup>1</sup>  
 रायत्थ देवी कमलावई य ॥३॥३८॥  
 जाईजरामच्चुभयाभिभूया,  
 बहिंविहाराभिनिविट्ठचित्ता ।  
 संसारचक्कस्स विमोवखणट्ठा,  
 दट्ठुण ते कामगुणे विरत्ता ॥४॥३९॥  
 पियपुत्तगा दोणिण वि माहणस्स,  
 सकम्मसीलस्स पुरोहियस्स ।  
 सरित्तु पोराणिय तत्थ जाई,  
 तहा सुचिण्णं तवसंजमं च ॥५॥४०॥  
 ते कामभोगेसु असज्जमाणा,  
 माणुस्ससुं जे यावि दिव्वा ।  
 मोवखाभिकंखी अभिजायसट्ठा,  
 तातं उवागम्म इमं उदाहु ॥६॥४१॥  
 असासयं दट्ठु इमं विहारं,  
 बहुअंतरायं न य दोहमाउं ।  
 तम्हा गिहंसि न रइं लभामो,  
 आमंतयामो चरिस्सामु मीणं ॥७॥४२॥  
 अह तायओ तत्थ मुणीण तेसिं,  
 तवस्स वाघायकरं वयासी ।  
 इमं वयं वेदविओ वयंति,  
 जहा न होइ असुयाण लोगो ॥८॥४३॥  
 अहिज्ज वेण परिविस्स विप्पे,  
 पुत्ते परिट्ठप्प गिहंसि जाया ।



भोञ्जान भोगे सह इत्थियाहिं,  
 आरणगा होह मुणी पसत्था ॥६॥४४॥  
 सोयगिणा आयगुणिंधणेणं,  
 मोहाणिला पडजलणाहिएणं ।  
 संतत्तभावं परितप्पमाणं,  
 लालप्पमाणं<sup>१</sup> बहुहा बहुं च ॥१०॥४५॥  
 पुरोहियं तं कमसो गुणंतं,  
 निमंतयंतं च सुए धणेणं ।  
 जहक्कमं कामगुणेमु<sup>२</sup> चेव,  
 कुमारगा ते पसमिवख वक्कं ॥११॥४६॥  
 वेया अहीया न हवंति ताणं,  
 भुत्ता दिया णेति तमं तमेणं ।  
 जाया य पुत्ता न हवंति ताणं,  
 को नाम ते अणुमण्णेज्ज एयं ॥ १२॥४७॥  
 खणमेत्तसोवखा बहुकालदुवखा,  
 पगामदुवखा अणिगामसोवखा ।  
 संसारमोवखस्स विपक्खभूया,  
 खाणी अणत्थाण उ कामभोगा ॥१३॥४८॥  
 परिव्वयंते अणियत्तकामे,  
 अहो य राओ परितप्पमाणे ।  
 अणप्पमत्ते धणमेसमाणे,  
 पप्पोइ<sup>३</sup> मच्चुं पुरिसो जरं च ॥१४॥४९॥  
 इमं च मे अत्थि इमं च नत्थि,  
 इमं च मे किञ्च इमं अकिञ्च ।  
 तं एवमेवं लालप्पमाणं,  
 हरा हरंति त्ति कहं पमाए ॥१५॥५०॥

धणं पभूयं सह इत्थियाहिं,  
 सयणा तहा कामगुणा पगामा ।  
 तवं कए तप्पइ जस्स लोगो,  
 तं सव्वसाहोणमिहेव तुढ्मं ॥१६॥५१॥  
 धणेण किं धम्मधुराहिगारे,  
 सयणेण वा कामगुणेहिं चेव ।  
 समणा भविस्सामु गुणोहधारी,  
 बहिंविहारा अभिगम्म भिक्खं ॥१७॥५२॥  
 जहा य अगो अरणीउ संतो,  
 खीरे घयं तेल्लमहा तिलेसु ।  
 एमेव ताया सरोरंसि सत्ता,  
 संमुच्छई नासइ नावचिट्ठे ॥१८॥५३॥  
 नो इंदियगगेउक्क अमुत्तभावा,  
 अमुत्तभावा विय<sup>१</sup> होइ निच्चो ।  
 अउक्कत्थहेउं निययस्स बंधो,  
 संसारहेउं च वयंति बंधं ॥१९॥५४॥  
 जहा वयं धम्ममयाणमाणा,  
 पावं पुरा कम्ममकासि मोहा ।  
 ओरुम्भमाणा<sup>२</sup> परिरक्खयंता,  
 तन्नेव भुज्जो वि समायरामो ॥२०॥५५॥  
 अब्भाहयंमि लोगंमि, सव्वओ परिवारिए ।  
 अमोहाहिं पडंतीहिं, गिहंसि न रइं लभे ॥२१॥५६॥  
 केण अब्भाहओ लोओ, केण वा परिवारिओ ।  
 का वा अमोहा वुत्ता, जाया चिंतापरो हुमि ॥२२॥५७॥  
 मच्चुणा व्भाहओ लोओ, जराए परिवारिओ ।  
 अमोहा रयणी वुत्ता, एवं ताय वियाणह ॥२३॥५८॥



जा जा वच्चइ रयणी, न सा पडिणियत्तइ ।

अहम्मं कुणमाणस्स, अफला जंति राईओ ॥२४॥५६॥

जा जा वच्चइ रयणी, न सा पडिणियत्तइ ।

धम्मं च<sup>1</sup> कुणमाणस्स, सफला जंति राईओ ॥२५॥६०॥

एगओ संवसित्ताणं, दुहओ संमत्तसंजुया ।

पच्छा जाया गमिस्सामो, भिक्खमाणा कुले कुले ॥२६॥६१॥

जस्सत्थि मच्चुणा सक्खं, जस्स वत्थि पलायणं ।

जो जाणइ न मरिस्सामि, सो हु कंखे सुए सिया ॥२७॥६२॥

अज्जेव धम्मं पडिवज्जयामो,

जहिं पवणणा न पुणब्भावो ।

अणागयं नेव य अत्थि किंचो,

सद्धाखमं णो विणइत्तु रागं ॥२८॥६३॥

पहीणपुत्तरस हु नत्थि वासो,

वासिट्ठि भिक्खायरियाइ कालो ।

साहाहिं सक्खो लहण समाहिं,

क्खिण्णाहिं साहाहिं तमेव खाणुं ॥२९॥६४॥

पंखा विहूणो व्व जहेह पक्खो,

भिच्चा विहीणो व्व रणे नरिंदो ।

विवणसारो वणिओ व्व पोए,

पहीणपुत्तो मि तद्वा अहं पि ॥३०॥६५॥

सुसंभिया कामगुणा इमे ते,

संपिंडिया अगगरसम्मभूया ।

भुंजामु ता कामगुणे पगामं,

पच्छा गमिस्सामु पहाणमगं ॥३१॥६६॥

भुक्ता रसा भोइ जहाइ गे वओ,  
 न जोवियट्टा पजहामि भोए ।  
 लाभं अलाभं सुहं च दुक्खं,  
 संविवखमाणो<sup>1</sup> चरिस्सामि मोणं ॥३२॥६७॥  
 मा हू तुमं सोयरियाण संभरे,  
 जुण्णो व हंसो पडिसीयगामो ।  
 भुंजाहि भोगाइं मए समाणं,  
 दुक्खं खु भिव्खायरियाविहारो ॥३३॥६८॥  
 जहा य भोई तणुयं भुयंगो,  
 निम्मोयणिं हिच्च पलेइ मुत्तो ।  
 एमेव जाया पजहंति भोए,  
 ते हं कहं नाणुगमिस्समेक्को ॥३४॥६९॥  
 छिंदित्तु जालं अवलं व रोहिया,  
 मच्छा जहा कामगुणे पहाय ।  
 धोरेयसीला तवसा उदारा,  
 धोरा हु भिव्खायरियं चरंति । ३५॥७०॥  
 नहे व कुंचा समइक्कमंता,  
 तयाणि जालाणि दलित्तु हंसा ।  
 पलेंति पुत्ता य पई य मज्झं,  
 ते हं कहं नाणुगमिस्समेक्का ॥३६॥७१॥  
 पुरोहियं तं ससुयं सदारं,  
 सोच्चा भिनिक्खम्म पहाय भोए ।  
 कुडुंबसारं विउलत्तमं च,<sup>2</sup>  
 रायं अभिव्खं समुवाय देवो ॥३७॥७२॥  
 वंतासी पुरिसो रायं, न सो होइ पसंसिओ ।  
 माहणेण परिच्चत्तं, धणं आदाउमिच्छसि ॥३८॥७३॥



सर्वं जगं जइ तुहं, सर्वं वावि धणं भवे ।  
सर्वं पि ते अपज्जत्तं, नेव ताणाय तं तव ॥३९॥७४॥

मरिहिसि रायं जया तथा वा,  
मणोरमे कामगुणे पहाय ।

एक्को हु धम्मो नरदेव ताणं,  
न विउजई अणमिहेह किंचि ॥४०॥७५॥

नाहं रमे पक्खणि पंजरे वा,  
संताण्हिणा चरिस्सामि मोणं ।

अकिंचणा उज्जुकडा निरामिसा,  
परिगहारंभनियत्तदोसा ॥४१॥७६॥

दवगिणा जहा रणे, डउक्कमाणेसु जंतुसु ।  
अणे सत्ता पमोयंति, रागदोसवसं गया ॥४२॥७७॥  
एवमेव वयं मूढा, कामभोगेसु मुच्छिया ।  
डउक्कमाणं न बुज्जामो, रागदोसगिणा जगं ॥४३॥७८॥  
भोगे भुञ्जा वमिन्ता य, लहुभूयविहारिणो ।  
आमोयमाणा गच्छंति, दिया कामकमा इव ॥४४॥७९॥  
इमे य बद्धा फंदंति, मम हत्थज्जमागया ।  
वयं च सत्ता कामेसु, भविस्सामो जहा इमे ॥४५॥८०॥  
सामिसं कुललं दिस्सा, वउक्कमाणं निरामिसं ।  
आमिसं सर्वमुज्झिता, विहरिस्सामो निरामिसा ॥४६॥८१॥  
गिद्धोवमे उ नञ्जाणं, कामे संसारवड्ढणे ।  
उरगो सुवण्णपासे द्व, संकमाणो तणुं चरे ॥४७॥८२॥  
नागो द्व बंधणं छित्ता, अप्पणो वसहिं वए ।  
एयं पत्थं<sup>१</sup> महारायं, उसुयारि त्ति मे सुयं ॥४८॥८३॥  
चइत्ता विउलं रज्जं, कामभोगे य दुच्चए ।  
निव्विसया निरामिसा, निण्णेहा निप्परिगहा ॥४९॥८४॥

सम्मं धम्मं विद्याणित्ता, चेज्जा कामगुणे वरे<sup>1</sup> ।  
 तवं पगिउभ हवखायं, घोरं घोरपरक्कमा ॥५०॥८५॥  
 एवं ते कमसो बुद्धा, सब्बे धम्मपरायणा ।  
 जम्ममच्चुभउव्विग्गा, दुक्खस्संतगवेसिणो ॥५१॥८६॥  
 सासणे विगयमोहाणं, पुट्ठिं भावणभाविया ।  
 अचिरेणेव कालेण, दुक्खस्संतमुवागया ॥५२॥८७॥  
 राथा सह देवीए, माहणो य पुरोहिओ ।  
 माहणो दारगा चेव, सब्बे ते परिनिव्वुडा ॥५३॥८८॥

( उत्तरज्जयणसुत्ते चउद्धसमं अज्जयणं )

### १३. आयारप्पणिही

आयारप्पणिहिं लद्धुं, जहा कायव्व भिक्खुणा ।  
 तं मे उदाहरिस्सामि, आणुपुट्ठिं सुणेह मे ॥१॥  
 पुट्ठवि-दग-अगणि-मारुयं, तण्णुक्खस्सबीयगा ।  
 तसा य पाणा जीव ति, इइ वुत्तं महेसिणा ॥२॥  
 पुट्ठविं भित्तिं सिलं लेलुं, नेव भिंदे न संलिहे ।  
 तिविहेण करणजोएण, संजए सुसमाहिए ॥४॥  
 सुट्ठपुट्ठविं न निसीए, ससरक्खंमि य आसणे ।  
 पमज्जित्तु निसीइज्जा, जाइत्ता जस्स उगगहं ॥५॥  
 सीओदगं न सेविज्जा, सिलावुट्ठं हिमाणि य ।  
 उसिणोदगं तत्तफासुअं, पडिगाहिज्ज संजए ॥६॥  
 इंगालं अगणिं अच्चिं, अलायं वा सजोइयं ।  
 न उंजिउजा न घट्टिउजा, नो णं निव्वावए मुणो ॥७॥  
 तालियंटेण पत्तेण, साहाए विहुणेण वा ।  
 न वोइउज अप्पणो कायं, बाहिरं वावि पुगलं ॥८॥



तण्णसुखं न हिंसिज्जा, फलं मूलं च कस्स ई ।  
 आमगं विविहं वीयं, मणसा वि न पत्थस्य ॥६॥  
 तसे पाणे न हिंसिज्जा, वाया अदुव कम्मुणा ।  
 उवरओ सव्वभूएसु, पासेज्ज विविहं जगं ॥१२॥  
 अट्ठ सुहुमाइ पेहाए, जाइं जाणित्तु संजए ।  
 दयाहिगारो भूएसु, आस चिट्ठ सएहि वा ॥१३॥  
 कयराइं अट्ठ सुहुमाइं, जाइं पुच्छिज्ज संजए ।  
 इमाइं ताइं मेहावी, आइविखज्ज वियवखणी ॥१४॥  
 सिणेहं पुप्फसुहुमं च, पाणुत्तिंगं तहेव य ।  
 पणगं वीयहरियं च, अण्डसुहुमं च अट्ठमं ॥१५॥  
 धुवं च पडिलेहिज्जा, जोगसा पायकंवलं ।  
 सेज्जमुच्चारभूमिं च, संघारं अदुवासणं ॥१७॥  
 उच्चारं पासवणं, खेलं सिंघाण-जल्लियं ।  
 फासुयं पडिलेहित्ता, परिट्ठाविज्ज संजए ॥१८॥  
 पविसित्तु परागारं, पाणट्ठा भोयणस्स वा ।  
 जयं चिट्ठे मियं भासे, न य हवेसु मणं करे ॥१९॥  
 बहुं सुणेइ कण्णेहिं, बहुं अच्छोहिं पेच्छइ ।  
 न य दिट्ठं सुयं सव्वं, भिक्खू अक्खाउमरिहइ ॥२०॥  
 न य भोयणंमि गिट्ठो, चरे उक्कं अयंपिरो ।  
 अफासुयं भुंजिज्जा, वीयमुट्ठेसिआहडं ॥२३॥  
 संणिहिं च न कुट्ठिज्जा, अणुमायं पि संजए ।  
 मुहाजीवी असंबुद्धे, हविज्ज जगनिस्सिअ ॥२४॥  
 लूहवित्ती सुसंतुट्ठे, अप्पिच्छे सुहरे सिया ।  
 आसुरत्तं न गच्छिज्जा, सुच्चाणं जिणसासणं ॥२५॥  
 अत्थं गयंमि आइच्चे, पुरत्था य अणुगए ।  
 आहारमाइयं सव्वं, मणसा वि न पत्थस्य ॥२२॥

से जाणमजाणं वा, कट्टु आहम्मियं पयं ।  
 संवरे खिप्पमप्पाणं, वीयं तं न समायरे ॥३१॥  
 अमोहं वयणं कुज्जा, आयरियस्स महप्पणो ।  
 तं परिगिज्झ वायाणं, कम्मुणा उववायए ॥३२॥  
 जरा जाव न पीडेइ, वाही जाव न वड्ढई ।  
 जीविंदिआ न हायंति, ताव धम्मं समायरे ॥३३॥  
 कोहं माणं च मायं च, लोभं च पाववड्ढणं ।  
 वमे चत्तारि दोसे उ, इच्छंतो हियमप्पणो ॥३४॥  
 कोहो पीइं पणासेइ, माणो विणयनासणो ।  
 माया मित्ताणि नासेइ, लोभो सव्वविणासणो ॥३५॥  
 उवसमेण हणे कोहं, माणं मददवया जिणे ।  
 मायमज्जवभावेण, लोभं संतोसओ जिणे ॥३६॥  
 हत्थं पायं च कायं च, पणिहाय जिइंदिए ।  
 अलीणगुत्तो निसिए, सगासे गुरुणो मुणो ॥३७॥  
 न पवखओ न पुरओ, नेव किच्चाण पिट्ठओ ।  
 न य ऊरुं समासिउज, चिट्ठिउज गुरुणंतिए ॥३८॥  
 अपुच्छिओ न भासिउजा, भासमाणस्स अंतरा ।  
 पिट्ठिमंसं न खाइउजा, मायामीसं विवउजए ॥३९॥  
 अप्पत्तियं जेण सिया, आसु कुप्पिउज वा परी ।  
 सव्वसो तं न भासिउजा, भासं अहियगामिणिं ॥४०॥  
 आयार - पन्नत्तिधरं, दिट्ठिवायमहिउजगं ।  
 वायविवखलियं नच्चा, न तं उवहसे मुणो ॥४१॥  
 नवखत्तं सुमिणं जोगं, निमित्तं मंतभेसजं ।  
 गिहिणो तं न आइवखे, भूयाहिगरणं पयं ॥४२॥  
 अन्नदुं पगडं लयणं, भएउज सयणासणं ।  
 उच्चारभूमिसंपणं, इत्थीपसुविवउजयं ॥४३॥



विविक्ता य भवे सेउजा, नारीणं न लवे कहं ।  
 गिहिसंथवं न कुज्जा, कुज्जा साहूहिं संथवं ॥५३॥  
 जहा कुकुडपोयस्स, निच्चं कुललओ भयं ।  
 एवं खु बंभयारिस्स, इत्थोविग्गहओ भयं ॥५४॥  
 चित्तभित्तिं न निउक्काए, नारिं वा सुयलंक्रियं ।  
 भक्खरं पिव दट्ठुणं, दिट्ठिं पडिसमाहरे ॥५५॥  
 हत्थपायपलित्ठिणं , कण्णनासविगप्पियं ।  
 अवि वाससयं नारिं, बंभयारी विवउज्जए ॥५६॥  
 विभूसा इत्थिसंसग्गो, पणोयं रसभोयणं ।  
 नरस्सत्तगवेसिस्स , विसं तालउडं जहा ॥५७॥  
 अङ्गपच्चंगसंठाणं , चासुल्लवियपेहियं ।  
 इत्थोणं तं न निउक्काए, कामरागविवड्ढणं ॥५८॥  
 विसएसु मणुण्णेषु, पेमं नाभिनिवेसए ।  
 अणिच्चं तेसि विण्णाय, परिणामं पोग्गलाण य ॥५९॥  
 पोग्गलाणं परिणामं, तेसिं नच्चा जहा तहा ॥  
 विणीयतिण्हो विहरे, सीईभूएण अप्पणा ॥६०॥  
 जाए सट्ठाए निक्खतो, परियायट्ठाणमुत्तमं ॥  
 तमेव अणुपालेउजा, गुणे आयरियसम्मए ॥६१॥

तवं चिमं संजमजोगयं च,  
 सउक्कायजोगं च सया अहिट्ठिय ।  
 सुरे व सेणाइ समत्तमाउहे,  
 अलमप्पणो होइ अलं परेसिं ॥६२॥  
 सउक्कायसउक्काणरयस्स ताइणी,  
 अपावभावस्स तवे रयस्स ।

विसुज्झई जं सि मलं पुरे कडं,  
 समीरियं रूपमलं वजोइणा ॥६३॥  
 से तारिसे दुखसहे जिइंदिए,  
 सुएण जुत्ते अममे अकिंचणे ।  
 विरायई कम्मघणंसि अवगए,  
 कसिणब्भपुडावगमे व चंदिमा ॥६४॥  
 (दसवेयालियसुत्ते महमं चरकयणं)

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## NOTE TO TRANSLATION

(1) In the case of the extracts from the *Ayāramga*, *Sūyagaḍamga* and *Uttarajjhayana*, I have reproduced Professor Jacobi's translation published in the *Sacred Books of the East* Series Vols. XXII and XLV.

(2) In translating the extract from the *Nāyā-dhammakahā*, I derived a great help from Dr. Barnett's translation of the *Antagaḍadasāo* and from Dr. Hoernle's translation of the *Uvāsagadasāo* when similar passages occurred in these sūtras.

(3) The remaining extracts were translated by me with the help of the Sanskrit commentaries.

(4) Thus it will be clear that uniformity in translation could not be maintained.

(5) The portions printed in italics are not in the Prakrit Text, but have been added to facilitate its understanding.

## 1. The Child Miyáputta.<sup>1</sup>

1. At that time and at that period there was a city named Miyaggáma. (*Its description*<sup>2</sup>). Outside this city of Miyaggáma and to its north-eastern direction, there was a garden named Candanapáyava (*its description*), where stood a temple dedicated to the Jakkha Suhamma. (*Its description*).

2. In this city of Miyaggáma dwelt<sup>3</sup> King Vijaya, the Khattiya. That Vijaya, the Khattiya, had a queen called Miyá. That Vijaya, the Khattiya, had by his queen Miyá<sup>4</sup> a son named Miyáputta, the child who was from birth blind, dumb, deaf, lame, deformed and gouty.

(1) Skt. *Mrgáputra*, popularly known as Mirgálohá or 'lohíyá from his body being a mere ball of flesh.

(2) One of the most curious features of the Jaina Scriptures is the mechanical character of their verbal structure. A vast number of phrases, sentences, and whole periods recur again and again with mathematical regularity; but instead of being written out in full, they are usually abbreviated, the first and the last words only being given, with the word *आव* "until" to denote the intermediate words; and often this stenographic symbol is left out, the word *वर्णनम्* "description" being substituted for the whole. Full description of a city, sanctuary, garden, king, queen, Lord Mahāvira, etc. occurs in the *Uvavāya*, the second *Upāṅga* from which they are reproduced everywhere else when required.

(3) The Historical Present has been throughout used in the narration which I have rendered in the Past Tense.

(4) Polygamy being common in those days, especially among kings, the queen's name has been mentioned to specify the child's mother.



That child had neither hands, feet, ears, eyes nor nose save a mere mark of those limbs and extremities.

3. Now that Queen Miyā used to attend secretly on the child Miyāputta with food and drink in a secret underground cell. <sup>1</sup>

4. In that city of Miyaggāma, there lived a man born blind. Being led forward with a stick by a person having eyes, he whose hair was dishevelled <sup>2</sup> used to earn his livelihood by crying pitiably <sup>3</sup> from door to door in Miyaggāma while huge swarms of flies <sup>4</sup> followed him on his way.

5. At that time and at that period the blessed Samana Mahāvira arrived there. The congregation went out to hear him. Then that person born blind, hearing that great noise of the people thus said to the man having eyes, "Why! O beloved of the gods <sup>5</sup>! Is there to-day a festival of Indra or a festival of Mahendra in the city of Miyaggāma that I hear such a great noise of the people?"

Then that man having eyes thus said to the man

1. Skt. भूमिगृहक, Pkt. भूमिचरञ्ज, Panj. Bhōrá.

2. फुट्टहाहदसीसे perhaps means "having many sores and boils on the skull."

3. General reading कानुणवदियाए "living on kindness or charity of others." Such beggars are common even now-a-days.

4. चडगर, Skt. चटकर explained as 'large, huge' in the commentary perhaps means 'a kind of fly.'

5. देवाणुप्पिय corresponds to the well-known phrase देवानां प्रिय of Asoka's edicts, and देवानां प्रिय of Sanskrit. Originally it was a polite form of address, but later on it came to be used in Sanskrit in a bad sense, viz. 'a goat' 'a fool.'

born blind, "Verily, O beloved of the gods! the blessed Samana Mahāvira has arrived here. People are going to greet and bow down to him."

6. Then that person born blind said to the man having eyes, "Let us go, O beloved of the gods. We, too, shall greet and bow down to the blessed Samana Mahāvira and wait upon him.

7. Then that person born blind, being led forward with a stick by the man having eyes, came to where the blessed Samana Mahāvira was. Coming there he walked round him thrice from right to right,<sup>1</sup> greeted and bowed before him (down to) stood waiting upon him.

8. Then the blessed Samana Mahāvira preached his religion to that great congregation. The congregation went back in the direction from which it had appeared.

9. Then the blessed Samana Mahāvira's eldest disciple named Indabhūi,<sup>2</sup> the monk, seeing that person born blind, greeted and bowed before the blessed Samana Mahāvira and said, "Sir, Is there any person born blind or practically blind<sup>3</sup> from birth?"

1. The circumambulation of reverence. The saluting person walks thrice round the saluted, starting from the latter's right, and keeping his own right turned towards him. Barnett.

See Hoernle's note 17 in his translation of Uvāsaga.

2. Skt. इन्द्रभूति गौतम, Mahāvira's first Gaṇadhara popularly believed to be a Brahman, really belonged to a Kshatriya gotra as is expressly stated by Abhayadeva in his commentary on the *Thānāṅga*, VII § ५७.

3. *कृद* at the end of a compound often means 'almost', 'nearly.'



"Yes, there is."

"Where is, Sir, that person born blind or practically blind from birth?"

"Truly, Goyama, 'in this very city of Miyagáma, there is the child named Miyáputta, son of the Khattiya Vijaya by his Queen Miyá, who was born blind (down to) she attends upon him.<sup>2</sup>

10. Then the blessed Goyama, greeting and bowing before the blessed Samana Mahávira said, "Having been permitted by you, Sir, I wish to see the child Miyáputta."

"As you please, O beloved of the gods."

11. Then the blessed Goyama came towards Queen Miyá's house. Coming there, he thus said to her, "I have come straight<sup>3</sup> to see your son, O beloved of the gods."

12. Then the Queen Miyá decorated cap-a-pie (lit. with all ornaments) her four sons, the younger brothers of Miyáputta, placed them at the blessed Goyama's feet and said, "Here are my sons, Sir. Look at them."

13. Then that blessed Goyama said to Queen

1. Indrabhúti had been invoking gods to a sacrifice when he saw a number of gods passing through the sky. He thought they had come to grace the sacrifice while in reality they were going to celebrate Mahávira's Arhatship which he had just attained. The gods not stopping at his sacrifice, he went to see where they had alighted. There he met Mahávira and, after a short discussion with him, was converted to Jainism.

2. For the rest see §§2 and 3.

3. ह्य is explained by Abhayadeva as शीघ्रम् 'quickly'. Its derivation is uncertain. Dr. Hoernle suggests ह्यम्, भयम्. Perhaps Panj. Jhab 'at once' is connected with it.

Miyá, "O beloved of the gods, I have not come straight to see these sons of yours, but him, your eldest son, the child Miyáputta born blind, practically blind upon whom you attend secretly with food and drink in a secret underground cell. Him I have come straight to see."

14. Then the Queen Miyá thus said to the blessed Goyama, "Who is such a wise sage, Sir, that could tell you straight what I had kept so secret?"

Then the blessed Goyama thus said to Queen Miyá, "Such is indeed, O beloved of the gods, my religious preceptor, the blessed Samana Mahāvira, all-knowing and all-seeing. From him I learnt this fact."

15. Now while Queen Miyá was conversing with blessed Goyama about this matter, it was the very time for the child Miyáputta's breakfast (lit. food and drink).

16. Then the Queen Miyá spoke thus to the blessed Goyama, "Do you wait here, Sir, till I show you the child Miyáputta." So saying, she went to the larder (lit. where the room for food and drink was). There she changed her clothes, took a wooden cart, filled it with plenty of food,<sup>1</sup> drink,<sup>1</sup> delicacies,<sup>1</sup> and relishes,<sup>1</sup> and, coming to where the blessed Goyama was, said, "Come along, Sir. Follow me so that I may show you the child Miyáputta."

17. Then the blessed Goyama went along after the Queen Miyá.

1. खसण 'food' such as rice and curry; पाण 'drink' such as milk, water-gruel (*chūsi* or *chāchi*) etc.; खादम 'delicacies' such as cocoanut and other fruits; सादम 'relishes' such as betel, ginger, cardamoms, etc.,



Then the Queen Miyá, drawing the wooden cart to the underground cell, and covering her mouth with a four-folded<sup>1</sup> piece of cloth said to the blessed Goyama, "Sir, you may also cover your mouth with the mouth-cloth.<sup>2</sup> Being thus requested by Queen Miyá, the blessed Goyama covered his mouth with the mouth-cloth.

18. Then the Queen Miyá with her face turned away, opened the door of the underground cell from which came a *bad* smell as if *from* a dead snake. Rather it was even more disagreeable than that.

19. Then that child Miyáputta attracted by the fragrance of that plenty of food and drink became greedy and covetous for that. He ate that food and drink with relish. Eating it, he at once spoiled it.<sup>3</sup> After that he changed it into pus and blood but he ate up even that pus and blood.

20. Then seeing the child Miyáputta the following thought occurred to the blessed Goyama, "Alas! This child is experiencing the evil result of his formerly done wicked deeds. I have not seen hells or the denizens thereof, but evidently this person is experiencing agony like that of hell." So saying he took leave of the Queen

1. चङ्चुड 'Having four folds', i.e. doubled and redoubled.

2. मुहपोत्तिया Skt. मुखपोत्रिका 'a piece of cloth for the mouth,' The Pajerá monks keep it in their hand, and hold it before the mouth when speaking, but the Dhúndiá monks keep it always suspended before their mouth by means of a thread passing round the ears. The Pajerás quote this passage to Dhúndiás in support of their own custom.

3. The commentary does not explain how the food was decayed and was changed into pus and blood.

Miyá, and coming out of her house, came to where the blessed Samana Mahávira was and said, "Being permitted by you, Sir, I went towards Queen Miyá's house (*down to*) he eats that pus and blood.' What was that person, Sir, in his previous birth? What was his name? To which family did he belong? What did he give *in alms*? What did he eat? What did he do that he lives so *miserably*? "Thus, indeed, Goyama, in the Bháráha<sup>2</sup> country of this very continent of Jambu there was a city named Sayaduvára. (*Its description.*) In the city of Sayaduvára there was the king named Dhanavai. (*His description.*) Neither very close to it, nor very far from it, to the south-east direction of the city Sayaduvára, there was a town<sup>3</sup> called Vijayavaddhamána. The extent of the district Vijayavaddhamána consisted of five hundred villages.

22. In the town Vijayavaddhamána, there was the district-officer,<sup>4</sup> named Ekkái who was wicked (*down to*) taking delight in cruelty. That Ekkái, the district-officer lived enjoying the lordship over five hundred villages of the district-town Vijayavaddhamána.

23. Now that Ekkái, the district-officer, used to suppress and impoverish the five hundred villages of the district Vijayavaddhamána by means of various taxes, cesses, bribes,<sup>5</sup> and illegal presents.

1. As in §§ 11-19.

2. Bháráta Varsha of Jambudvīpa.

3. Capital town of the district of the same name.

4. रङ्गकूट-Skt. रङ्ग 'territory' + कूट 'top,' 'head,' Cf. the word राठीर—Rathaur 'a Rájput tribe.'

5. बिद्धि Skt. वृद्धि has another Pkt. form बुद्धि from which comes Panj. Bāddhī 'bribe.'



24. Now that district-officer, Ekkái, said, "I hear not" when hearing, and "I hear" when not hearing with reference to the cases and trials of many kings, chiefs,<sup>1</sup> nobles, merchants and many other village-folk of the district Vijayavaddhamána. Similarly when seeing, speaking, taking or knowing he said "I did not see" and *vice versa*. Thus that Ekkái, the district-officer, lived committing<sup>2</sup> many an evil deed.

25. Then, once upon a time, there appeared simultaneously in the district-officer Ekkái's body sixteen diseases and sicknesses, to wit: asthma, cough, fever, inflammatory fever, belly-ache, fistula on the anus, piles, indigestion, disease of the eyes, headache, satiety, sore-eyes, ear disease, itching, dropsy and leprosy.

26. Then that Ekkái, the district-officer, being inflicted by sixteen diseases and sicknesses summoned his domestic servants and said, "Go ye, beloved of the gods, crying with a loud voice at the cross-ways, crossings<sup>3</sup> and highroads of the town, Vijayavaddhamána, speak out, 'Truly' O beloved of the gods, sixteen diseases and sicknesses, *viz.* asthma down to leprosy, have appeared in the district-officer Ekkái's body. If any physician or a physician's son,<sup>4</sup> a wise

1. राय + ईसर = राईसर.

2. समञ्जिण 'to earn,' 'to collect'

3. चउक (Hind. cauk), and चउर are crossings where four roads meet, तिय where three roads meet, सिंघादग where many roads meet.

4. Novice or an apprentice.

man or a wise man's son wishes to cure even a single disease or sickness of the sixteen diseases and sicknesses of the district-officer Ekkái, he will get plenty of riches from Ekkái, the district-officer.' Thus proclaim a second and a third time also." The domestic servants acted accordingly.

Then, hearing the above proclamation in the town Vijayavaddhamāna many physicians and physicians' sons came out of their houses with surgical boxes<sup>2</sup> in their hands and came to where Ekkái the district-officer was. Coming there, they examined the district-officer Ekkái's body and enquired into causes of those diseases. Then they desired to cure even a single disease or sickness out of the sixteen diseases and sicknesses of Ekkái, the district officer, by means of various unguents and rubbing powders, by administering oils, by causing vomiting, by purging, by sprinkling, by washing, by administering oily enemata, by applying injections, by administering dry enemata, by piercing the veins by cutting<sup>3</sup> and abrading<sup>3</sup> skin, by administering bark, roots, leaves, flowers, fruits and seeds of plants, by administering *Siliyá*,<sup>4</sup> pills, medicines and remedies. But they could not cure any disease.

28. Now when those physicians could not cure even a single disease or sickness out of the sixteen

1. Cf. Panj. Jāpkār, saāṇā 'a physician.'

2. सत्यकोष्ठ = box containing surgical instruments.

3. Cf. Panj. Tacch and Pacch in the same sense.

4. Comm. शिलिकाः-किरातलिप्तप्रभृतयः 'kinds of plants'.



diseases and sicknesses, they returned wearied, fatigued and exhausted in the direction from which they had appeared.

29. Then that Ekkái, the district-officer, being overpowered by the sixteen diseases and sicknesses indulged in his royalty and kingdom. Longing and praying for kingship he attained to the full age of two hundred and fifty years<sup>1</sup>, agonised by the intolerable force of his agonies, and dying at the time<sup>2</sup> of death was born as Neraiya on this Rayanappabhá earth among the Neraiya the highest period of whose *punishment* is a Ságarovama<sup>3</sup>.

30. Afterwards returning from thence, he alighted as son into Queen Miyá's womb in this very city of Miyaggáma.

Then in Queen Miyá's body arose a pain, fiery (down to) burning. Since the time when the child Miyáputta got into Queen Miyá's womb as embryo, Queen Miyá became undesirable, unpleasing and unwelcome to Vijaya, the Khattiya.

31. Then once upon a time, in the first part of the latter half of the night<sup>4</sup>, there occurred to Queen

1. Lit. two and a half centuries (वासस्य 'a century.)

2. Vide Hoernle's note 161 in his tr. of Uvās.

3. The *paliyama*, Skt. *palyopama*, is a period measured by the time in which a vast well, one hundred Yojanas every way, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices could be emptied at the rate of one hair in a century. This repeated ten *kotis* of *kotis* of times (i.e. 1,000,000,000,000,000) is a Ságarovama. Stevenson, however, reverses this explanation. Hoernle n. 111-

4. i.e. at mid-night hour.

Miyá the following thought while she was brooding over her household affairs, "Truly, I was formerly desirable, trustworthy and favourite of Vijaya, the Khattiya, but since this embryo entered into my womb, I have become undesirable and unpleasing to Vijaya, the Khattiya. Vijaya, the Khattiya, does not like to utter my name or gotra even, what to speak of seeing or enjoying me. It is better for me, therefore, to destroy<sup>1</sup> this embryo by various remedies that destroy, drop, melt or kill an embryo. She resolved thus, and eating and drinking various sharp, bitter and pungent remedies that destroy an embryo, she desired to destroy that embryo; but that embryo neither perishes nor miscarries. Now when Queen Miyá could not destroy or miscarry that embryo, she, wearied, exhausted, and unwilling bore that embryo with great pain.

32. Then at the expiry of full nine months, Queen Miyá gave birth to a child who was blind from birth (down to) *had* mere signs of limbs<sup>2</sup>. Then the Queen Miyá, finding that child deformed and blind was frightened. She summoned her nurse and said, "Go, you beloved of the gods. Leave this child in some lonely and dirty place<sup>3</sup>."

33. Then that nurse, saying "Very well" promised to do it. But she came where Vijaya, the Khattiya was and said, "Truly, my Lord, Queen Miyá *has brought forth a child* after nine months (down to) mere sign of limbs (down to) she was

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1. Supply 'to drop, to melt or to kill.'
  2. As precedingly.
  3. Cf. Panj Rúf.



frightened and summoned me and said "Go you and leave it *on some lonely and dirty place*." So tell me, my Lord, whether I may leave that child in a lonely place or not."

34. Then that Vijaya, the Khattiya, hearing this news from the nurse was similarly frightened, and coming to where Queen Miyá was said to her, "This is your first offspring, O beloved of the gods. If you leave it in a lonely and dirty place, your *future* offspring will not survive! You should, therefore attend secretly on this child in a secret and underground cell with food and drink. In this way your offspring will survive."

35. Then Queen Miyá politely promised Vijaya, the Khattiya to do so and she began to look after that child secretly with food and drink in a secret underground cell. Thus indeed, Goyama the child Miyáputta is experiencing the evil result of his previously done, old and wicked deeds.

36. 'Sir, where will the child Miyáputta go, being released from here and dying at the time of death? Where will he be born?'

'Goyama, the child Miyáputta will attain to his maximum age of twenty-six years, and dying at the time of death, shall be born as a lion in the family of lions at the foot of the mountain Veyaddha in the country of Bhárahá of this very Jambú continent. As a lion he shall be wicked (down to) bold, and shall commit much evil. Dying at the time of death

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1. Lit 'will not be permanent,' *सिद्ध*=Skt. *स्थिर*.

he shall be born on this very Rayanappabhā<sup>1</sup> earth among the Neraiya<sup>2</sup> the maximum period of whose *punishment* is a Ságarovama. Returning from thence, he shall be born among serpents. Now there are twelve and a half<sup>3</sup> laes of species, families, classes, orders and so forth of the aquatic five-sensed lower animals, viz., fish, tortoise, shark, crocodile, porpoise etc. In each of these kinds of life, he shall be repeatedly born many laes of times. Returning from thence, he shall be born many laes of times among quadrupeds, reptiles, birds, four-sensed animals, three-sensed animals, two-sensed animals, vegetables, bitter trees, plants with bitter juice, air-lives, fire-lives, water-lives and earth-lives<sup>4</sup>.

37. Returning from there, he shall be born as a bull at Supaiṭṭhapura. Once upon a time after just passing his calfhood, while digging up the loose earth of the river Gangā in the beginning of the rains, he shall die crushed by the falling bank of the river, and shall be reborn as a son in the family of bankers in that very city of Supaiṭṭhapura. There after passing his boyhood and entering into youth, he shall listen and attend to the doctrine in the presence of the right sort of monks, and leaving the wordly life shall enter into the monastic one. After following the life of a monk for many years, and

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1. The Earth on which we live.

2. A denizen of hell.

3. अद्भुतेरस, Skt. अर्धत्रयोदश.

4. Lives which have air, fire, water and earth for their bodies.



after having made confession of sins and promise of amendments<sup>1</sup>, he shall be reborn as a god in the Sohammā heaven. Afterwards, descending from there, he shall attain perfection in the great Videhaz country.

38. Thus, indeed, Jambú, the blessed Samana Mahāvira (down to) who has attained *perfection* has preached the matter of the first lecture of evil results. So I say<sup>3</sup>.

*(End of first chapter of the first volume of the Vicāga Sutta.)*

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1. A Legendary land outside India.

2. Aloya corresponds to Pali aroca 'to make known, inform, acknowledge, etc.' In the special sense as here, it means 'to make confession of sins.' Paḍikkama, lit. 'to step back, withdraw from' denotes 'to makes promise of amendment.'

3. The words 'tti bemi' serve to mark the end of every chapter in all canonical books.

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## 2. Prince Meha.

1. In those days, at that time, there was a city named Campá<sup>1</sup>. (*Its description*) Outside this city of Campá, and in the north-eastern direction, there was a sanctuary named Punnabhadda. (*Its description*). In the city of Campá, there was the king, named Koniya<sup>2</sup>. (*His description*).

2. In those days, at that time, the reverend Elder Suhamma, a disciple of the blessed Samana Mahāvīra's, surrounded by five hundred monks, travelling on and on, passing from village to village, and journeying in pleasantness, arrived at the sanctuary Punnabhadda in the city of Campá, and taking a proper abode<sup>3</sup>, stayed there purifying himself with restraint and penance. (The congregation went out of the city Campá. Religion was preached. The congregation went in the direction from which it had come).

3. In those days, at that time, the reverend Suhamma's senior disciple, the reverend Jambú, the monk, belonging to the Kāsava family, seated some little way from the reverend Elder Suhamma, with his knees raised and his head bent down, lodged in a store-chamber of meditation, was purifying himself with restraint and penance.

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1. Campá now represented by the village of Campápur, on the Ganges, near Bhágálpur, was the capital of the country of Anga.

2. Ajátasatru of the Purāṇas.

3. Oggaha=Skt. avagraha means a friar's taking permission from the owner of a house to stay there.



4. Then the reverend Jambú, the monk, moved to faith and moved to doubt went toward the reverend Elder Suhamma. He thrice walked round him from right to right, greeted and saluted him, and with clasped hands courteously waited before the reverend Elder Suhamma, neither very near, nor very far, wishful to hear him and bowing, and thus he spoke, "If, sir, the Ascetic, the Lord Mahāvira has preached this as the purport of the fifth Anga, the Vivāhapannatti<sup>1</sup>, what, sir, has been preached as the purport of the sixth Anga, the Náyādharmakahāo<sup>2</sup>?"

"O Jambú," addressed the reverend Elder Suhamma to the reverend Jambú, the monk, "The Ascetic, the Lord Mahāvira has preached two volumes of the sixth Anga, viz. the Náyāni and the Dhammakahāo."

5. If, sir, the Ascetic, the Lord Mahāvira has preached two volumes of the sixth Anga, how many chapters has he preached in the first volume?

Truly Jambú! the Ascetic, the Lord Mahāvira has preached nineteen chapters in the volume called Náyāni, viz., (1) Parable of the raised foot<sup>3</sup>, (2) the parable of Union, (3) of peacock's eggs, (4) of tortoise, (5) of Selaga, the royal ascetic, (6) of the gourd, (7) of Rohini, a banker's daughter-in-law, (8) of Malli, the 19th Jina (9) of Māyandī, a merchant, (10) of the

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1. Popularly known as Bhagavatī Sūtra.

2. *Nāya*, Skt. *Jñāta* 'a parable, incident.'  
*Dhammakahā*, Skt. *Dharmakathā* 'a moral tale'

3. See § 61 of this extract.

moon, (11) of *dāvaddava*, a tree growing on the sea-shore, (12) of water, (13) of the frog, (14) of Teyali, the minister, (15) of Nandi fruit, (16) of *Amarakankā*, a town, (17) of *Āinna*, a kind of sea animal (horse), (18) of *Susumā*, a banker's daughter, and (19) of *Pundarika* the prince, the nineteenth parable.

6. If, sir, the Ascetic, the Lord Mahāvīra has preached nineteen chapters of the volume *Nāyāni*, what has he preached as the purport of the first chapter?

Truly, O Jambū, in those days at that time, in this very continent of Jambū, in the country of Bhārāha, in its southern half, there was a city, named Rāyagiha. (*Its description*), the Sanctuary Guṇasīlaya (*its description*). In this city of Rāyagiha, there was a king named *Seniya*<sup>1</sup> (*his description*). That king *Seniya* had a queen named *Nandā* (*her description*). That king *Seniya* had by his queen *Nandā*, a son, named *Abhaya* the prince who was perfect in limbs (down to) lovely, who had won King *Seniya*'s confidence in all matters and who himself used to look after his (*Seniya's*) royalty, kingdom, treasury, store-room, army, conveyances capital and harem.

7. That king *Seniya* had another queen, named *Dhārīnī*. Once upon a time, in the first part of the latter half of the night, as she was tossing about on her couch, midway between sleeping and waking, the queen *Dhārīnī* awoke after beholding in dream to enter her mouth a huge elephant seven hands high, bright as

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1 *Bimbasāra* or *Bimbisāra* of the *Purāṇas*.



the silver mountain playing and yawning gracefully in the sky. Becoming glad and joyful, she took cognisance of that dream, and rose up from the couch, and went to king Seniya, neither hastily, nor quickly but with a gait like that of a royal hamsa. Coming there, she awakened king Seniya with agreeable, lovely and pleasant words and being permitted by him she sat down on an auspicious throne decorated with diverse gems and jewels. Becoming restful and composed, and bringing her joined hands to her forehead she said, "Truly, O beloved of the gods, just now, on a couch of this sort, as I was half-asleep and half-awake,<sup>1</sup> I woke up after beholding in dream an elephant entering into my mouth. Now, O beloved of the gods, what kind of happy issue will there be of this dream?"

8. Then king Seniya, listening and hearing this matter from Queen Dháriní, became glad and joyful, took cognisance of the dream, entered into enquiry upon it, and by his own native faculty of intelligence, arising from perception, he grasped the purport of the dream. Then, congratulating Queen Dháriní, he said, "Noble is the dream you have seen, O beloved of the gods, happy is the dream you have seen, O beloved of the gods. We shall gain our object, O beloved of the gods. We shall have a son, O beloved of the gods. We shall get happiness, O beloved of the gods. Truly, after the lapse of nine complete months and seven and a half days<sup>2</sup>, you will beget a boy, a

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1. Ohíramānī.

2. Lit, days and nights.



banner to our family, an ornament to our family. This boy, after passing his childhood, will be a hero, a warrior, a king possessing a kingdom. You have seen, O Queen, a dream that will bring health, delight, long life and good auspices."

9. Then Queen Dháriní, being thus addressed by King Seniya became glad and joyful, and sat on her couch and said, "Let not this my excellent and important dream be counteracted by other ill dreams." So with sublime and religious tales relating to divine and holy persons, she kept awake in vigil to her dream.

10. Then, early in the morning, King Seniya sent for interpreters of dreams, well-versed in the various works on dreams, and enquired from them about the issue of the dream beheld by Queen Dháriní. Being asked thus, the interpreters of dreams, reciting *passages from dream-books* spoke as follows: "Truly, our Lord, in our dream-books, there have been explained forty-two dreams and thirty great dreams, seventy-two dreams, in all. Of these, our Lord, mothers of Arhats or mothers of emperors into whose womb an Arhat or an Emperor is coming down, see the following fourteen of the thirty great dreams and wake up—to wit, an elephant, a bull, a lion, a besprinkling (of Fortune), a garland, a moon, a sun, a banner, a jar, a lotus pool, a sea, a celestial palace, a heap of jewels and a fire. Mothers of a chieftain, into whose womb a chieftain is coming down, see one of these fourteen great dreams and wake up. Thus noble is the dream, O Lord, that Queen Dháriní, has



seen. Truly, O Lord, after the passing of nine full months, the Queen shall give birth to a boy. This boy, his childhood spent, will be a lord of an empire, a king or he will be a monk with soul purified."

12. Now when two months had gone, and it was the third month of that child in her womb, Queen Dháriní was filled with a longing<sup>1</sup> for untimely clouds after this fashion. "Happy are those mothers, fortunate are those mothers, the fruit of human birth and life has been reaped by those mothers who fulfil their desire mounted on the best elephant, and riding in all directions while clouds are spreading *in the sky*. I, too, therefore should fulfil my desire (down to) while clouds are spreading *in the sky*."

13. Then Queen Dháriní, with her desire unfulfilled and unaccomplished became withered, wizened, fleshless and weak.

14. Then Queen Dháriní's personal attendants and slaves and servants of the harem came to King Seniya and said, "Truly, O Lord, Queen Dháriní, to-day, withered, wizened and enwrapped in melancholy thoughts is brooding over something."

15. Then King Seniya came where Queen Dháriní was, and said to her, "What are you brooding over, O beloved of the gods, thus enwrapped in melancholy thoughts?"

Then Queen Dháriní replied, "Truly, my Lord, this kind of desire in untimely clouds has come upon me"

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1. Dohada Skt. Dohala-the longing of a pregnant woman.

16. Then King Seniya said to Queen Dháriní, "Do not foster such melancholy thoughts, O beloved of the gods. I shall so act that this very longing, strange<sup>1</sup> as it is shall be crowned with satisfaction.

17. Then King Seniya summoned<sup>2</sup> the prince, named Abhaya and said, "Truly, my son, a longing for untimely clouds has come upon your step-mother, Queen Dháriní. Not finding any means of fulfilling her longing. I am thinking over it, with all my hopes crushed."

18. Then that prince Abhaya said to King Seniya, "Do not brood over it in this way, my father. I shall so act that the strange desire<sup>2</sup> of my step-mother, Queen Dháriní will see its fruit."

19. Then the following thought occurred to prince Abhaya, "The fulfilment of my step-mother, Queen Dháriní's desire cannot be brought about by any human means, but only by divine ones. Now there is a god, resident of the Suhamma Kappa, who is my former companion, and who enjoys great wealth and happiness. It is meet for me, therefore, to live alone and unaccompanied seated on a grass-seat in my Posaha-room<sup>3</sup>, taking on me the vow of Posaha and

1. Literally, untimely.

2. अकालदोहले=अकालमेहेसु दोहले 'Longing for untimely clouds' and hence strange.

3. Posaha-sála where Posaha is observed. Posaha is the sacred day of the Jains and is distinguished by the four abstinences (upavása) from food (áhára), bodily attentions (sárika), sexual intercourse (abrahma) and daily work (vyápara).



chastity and a fast for three days<sup>1</sup>, *always* bearing in mind the god, my former companion. Then the god, my former companion, will fulfil my step-mother, Queen Dháriní's desire for untimely clouds.

Resolving thus he cleaned the Posaha-room and its closet<sup>2</sup>, sat on a grass-seat, and taking upon him the vow of three days' fast, abode there bearing in mind the god, his former companion.

20. Then the god, Abhaya's former companion, appeared before him. Being requested by Prince Abhaya, he brought about untimely clouds.

21. Then Queen Dháriní duly satisfied her longing for untimely clouds, and, after nine complete months, brought forth a boy named Meha<sup>3</sup>.

Then the parents of Prince Meha performed in due order and with great eclat the rites of name-giving, feasting, walking and shaving the head.

22. Then when Prince Meha was in his eighth year, his parents brought him to a teacher of the arts on an auspicious tithi, Karana and hour<sup>4</sup>. The teacher of the arts trained Prince Meha and taught him the seventy-two arts of which writing is the first,

1. *i.e.* the vow of taking eighth meal. The Jains, like other Hindus, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every four days, or fasting for three days and a half at a time. The meal is taken on the evening of the fourth day.

2. Lit. place for voiding faces and urine. Uccára = Páli ukkára.

3. So called after the *Dohala* of untimely clouds (*Megha*).

4. The tithi is a lunar day, *i.e.*, the period in which the moon recedes from the sun by twelve degrees. The *Karana* is a half tithi, the *muhúrta*, or 'hour,' forty-eight minutes.



arithmetic the most important and birds' cries the last, in their text, purport and practice<sup>1</sup>; to wit, (1) writing, (2) arithmetic, (3) impersonation, (4) dancing, (5) singing, (6) insrumental music, (7) vocal music, (8) music of drums, (9) music of cymbals, (10) gambling, (11) speaking in public, (12) dicing, (13) play of the eight-square board, (14) city-police, (15) mixing of water with clay, (16) rules of food, (17) rules of drink, (18) rules of dress, (19) rules of anointing, (20) rules of bed, (21) *composition* of *Aryá* verses, (22) of riddles, (23) of *Mágadhí*, (24) of *Gáthá*, (25) ballad-making, (26) *sloka*-making, (27) (28) use of unwrought and wrought gold, (29) use of powders; (30) rules of ornaments, (31) attiring of damsels; (32) points of women, (33) of men, (34) of horses, (35) of elephants, (36) of kine, (37) of cocks, (38) of umbrellas, (39) of staves, (40) of swords, (41) of gems and (42) of the *kágani* jewel; (43) lore of building, (44) measurement of camps, (45) of cities, (46) column, (47) counter-column, (48) flying column, (49) flying counter-column, (50) wheel column, (51) kite-column, (52) cart-column; (53) fighting, (54) heavy fighting, (55) supreme fighting, (56) bone-fighting, (57) fist-fighting, (58) arm-fighting, (59) branch-fighting, (60) arrow-shooting, (61) wielding the sword, (62) lore of the bow (archery), (63) casting of unwrought gold, (64) of wrought gold,

1. They have not been explained in any commentary. For *rāca*, Skt. *rāpa* 'form,' three different interpretations have been offered, viz., impersonation, painting and money-changing. The word is also found in Buddhist scripture *Mahāvagga* 149 and in King *Khāravaka*'s inscription where the last interpretation fits better.



(65) play with threads, (66) with pebbles, (67) with lotus-stalks; (68) engraving leaves, (69) engraving bracelets, (70) giving life, (71) taking life; and (72) birds' cries.

Now when he had taught Prince Meha the above-mentioned arts, the teacher of arts brought him to his parents.

23 Now Prince Meha's parents *received* the teacher of arts with sweet words, and honoured him with abundant scents, garlands and ornaments. They bestowed on him a liberal gift of gladness of lifelong worth, and sent him away.

Now Prince Meha became learned in the seventy-two arts, with the slumbering nine organs<sup>1</sup> awakened, and skilful in the eighteen kinds of vernacular tongues.

24. Then during an auspicious tithi, Karana, star and hour, Prince Meha's parents married him in one day to eight excellent princesses sprung (lit. brought) from equally royal families.

25. Now Prince Meha sat up in his noble palace, being extolled and *fondled* by means of plays of thirty-two performers, enacted with music of ringing drums by goodly damsels; and enjoying the delights and pleasures of human life.

26. In those days, at that time, the Ascetic, Lord Mahāvira, travelling on and on, passing from village to village and journeying in pleasantness came to the city of Ráyagiha and the sanctuary,

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1. Namely, the eyes, ears, nostrils, tongue, skin and mind.

Gunasilaya (down to) abode there *purifying himself with restraint and penance.*

27. Then Prince Meha, hearing and learning the news about the arrival of the Ascetic, Lord Mahāvira became glad and joyful, and summoning his domestic servants said, "Quickly, O beloved of the gods, bring here properly harnessed the four-belled horse-chariot."

28. Having mounted the four-belled horse-chariot, Prince Meha came where the Ascetic Lord Mahāvira was (down to) he stood waiting respectfully.

Then the Ascetic, Lord Mahāvira preached his wonderful doctrine before Prince Meha and a large audience.

29. Then Prince Meha, having listened and heard the doctrine from the Ascetic, the Lord Mahāvira, became glad and joyful; and came to his parents, and making obeisance at their feet said, "Truly, father and mother, I have heard from the Ascetic, the Lord Mahāvira his doctrine, and this doctrine is agreeable, acceptable and pleasing. I desire, therefore, having been permitted by you, father and mother; and having shaved my head in the presence of the Ascetic, Lord Mahāvira, to go from the household life and enter the monastic order."

30. Thereupon Queen Dhārinī, having heard this undesirable, unlovely, unpleasing and harsh utterance; weeping and wailing spoke to Prince Meha, "Child, you are our only son, beloved, lovely and dear. Truly, child, we desire not to bear even



for a moment severance from you. Enjoy the human pleasures, child, as long as we live. Afterwards, when we shall have passed away, you can enter the Order, being ripe of age, and careless *about the family affairs.*"

31. Thus bidden by his parents, Prince Meha replied, "Really it is as you tell me father and mother. But, truly, father and mother, human life is unsure, undetermined, inconstant, overwhelmed by hundreds of vices and troubles, unsteady as the lightning-flash, like to a bubble of water, like to a water-drop hanging from the top of a blade of grass, like to the flush of evening sky, like to the vision of a dream, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first, who is to go last? I desire, therefore, *father and mother*, (down to) to enter the Order.

32. Then the parents of Prince Meha, having failed to prevail upon him by many declarations and discourses in accord with sense-enjoyments, now spoke to him in discourses against sense-enjoyments arousing fear and horror of discipline, "Child this Niggantha doctrine is true, sublime, absolute, perfect, pure; it cuts out arrows<sup>1</sup>, it is a path of success, a path of salvation, a path devoid of all pain. It is single in its view, as a snake; single of edge, like a razor, as barley-corn of iron to chew; tasteless as a mouthful of sand; like the great river Ganges if one would go against its current; hard to traverse

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1. i. e., it removes doubts and destroys sins,

as the ocean to swim by means of the arms, or like a sword-edge to walk upon. To Niggantha friars, child, it is not allowed to eat or drink fare prepared specially *for them*, nor purchased fare, nor fare specially set aside, nor fare specially cooked, nor famine-food<sup>1</sup>, nor rain-food, nor forest-food<sup>2</sup>, nor food of sickness<sup>3</sup>; nor fare of roots, of bulbs, of fruits, of seeds, or of green vegetables. You, child, are wonted to comfort, and not to discomfort; you cannot duly bear cold, heat, hunger, thirst, the diverse distempers and diseases of wind, gall, and slime, or of the combined humours, the various harms of the sense-organs<sup>4</sup>, the twenty-two vexations and sufferings as they arise. Therefore, child, enjoy *the human* pleasures and afterwards you can enter the Order.

33. Then Prince Meha, thus bidden by his parents said to them, "It is really so, as you tell me, father and mother. In sooth, father and mother, the Niggantha doctrine is hard to observe for feeble and fearful persons that cling to this world, and thirst not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do, Therefore, I desire (down to) to enter the Order.

34. Then the parents of Prince Meha said to him, "Child, we wish to see you in royal state for but one day."

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1. i. e., Food distributed in time of famine.

2. Food that one takes with one's self on a journey where more food is not available.

3. Food distributed at recovery from sickness.

4. गामकंदर.



Then Prince Meha yielded<sup>1</sup> to his parents and stood silent.

35. Then King Seniya summoned his domestic servants, and said, "Quickly, O beloved of the gods, arrange for Prince Meha a lavish royal anointment ceremony of great richness, worth and splendour. Then the domestic servants arranged the royal anointment ceremony as directed.

36. Then King Seniya surrounded by his Generals and Magistrates<sup>2</sup>, and sprinkling Prince Meha with the waters from a hundred and eight golden pitchers by way of royal anointment-ceremony said, "Victory, victory, to you O blessed one! Victory, victory to you O happy one! Happiness to you? Conquer the unconquered, preserve the conquered, dwell amidst the conquered." In this way he uttered cries of victory.

Now Meha became King.

37. Then the parents of King Meha said, "Say, child, what shall we bestow on you?"

Then King Meha said to his parents, "I desire, father and mother, to have a brush and a bowl bought from the market of the three worlds,<sup>3</sup> and a barber hired."

38. Then King Seniya summoned his domestic servants and said, "Go, you beloved of the gods, take

1. अशुचिमात्र.

2. Skt. दण्डनायक used in inscriptions in the sense of a commander-in-chief.

3. कुतियावण = Skt. कुतिका three worlds, बाजार market. A sort of museum where everything could be had.

from the Treasury three hundred thousand pieces ; with two hundred thousands buy and bring from the market of the three worlds a brush and a bowl, and with a hundred thousand hire a barber.

Then the domestic servants acted even so.

39. Then the barber came to King Seniya, and, joining the palms of his hands, said, "Tell me, beloved of the gods, what I am to do."

Then King Seniya said to the barber, "Go, beloved of the gods, wash your hands and feet in fragrant perfumed water, wrap your face in a white cloth of four folds, and cut off Prince Meha's hair fit for withdrawal from the world, save *for a space* of four fingers.

Then the barber cut the hair so.

40. Then the mother of Prince Meha received the ends of his hair in a precious swan-figured robe, washed them in fragrant perfumed water, sprinkled drops of fresh gosirsha-sandal over them, tied them up in a white cloth, laid them in a jewel-casket, and then pouring forth tears like showers of rain or broken pearl-strings, weeping and wailing, spoke thus, "Lo, this is our last sight of Prince Meha in merriments and festivals." So saying, she laid it down beneath a cushion.

41. Now Prince Meha's parents made ready a throne descending towards the north. Twice and thrice they bathed him with waters from white and yellow pitchers, rubbed his limbs with downy, soft towels dyed with fragrant saffron, anointed them



with fresh gosírsh-sandal, bound upon him a swan-figured robe that might be lifted by the breath from the nostrils<sup>1</sup>, tied round him a hára and half-hára, a single ávali<sup>2</sup>, a pearl ávali, a gold ávali, a jewel-ávali (down to) a godlike flower-chaplet.

42. Then they decked Prince Meha's body, like the Tree of Desire, with a four-fold knotted, wreathed, crowded, and twined garland.

43. Then King Seniya summoned his domestic servants and said, "Quickly, O beloved of the gods, bring here a litter, set with many hundred pillars and to be carried by a thousand men. The domestic servants brought the litter.

44. Then Prince Meha mounted the litter, and sat down upon the goodly throne *thereof* with his face toward the east.

45. Then Prince Meha's mother, having bathed and offered oblations, and having decked her body with ornaments of small and great value, mounted the litter, and sat down on a throne to his right side.

46. Then Prince Meha's father summoned his domestic servants and said, "Quickly, beloved of the gods, summon a thousand goodly young waiting-men who are peers, peers in complexion, and peers in age."

Then the goodly young waiting-men, being summoned, said to King Seniya, "Show us, beloved of the gods, what we are to do."

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1. It was so fine that a mere breath would blow it.

2. String.

Then King Seniya said to the goodly young waiting-men, "Go, beloved of the gods, carry Prince Meha's litter to be lifted by a thousand men. They carried the litter."

47. Then when Prince Meha rode upon the litter, there went before him firstly, in due order, these eight symbols of fortune—to wit, a svas-tika<sup>1</sup>, a srīvatsa<sup>1</sup>, a nandyāvarta<sup>1</sup>, a vardhamānaka<sup>1</sup>, a state seat, a pitcher, a fish, and a mirror.

Then many that had desire of wealth, praising him without ceasing with agreeable and pleasant words, said "Victory, victory to you. O blessed one! Victory, victory to you, O happy one."

48. Then Prince Meha's parents, leading forward Prince Meha, came to where the Ascetic, Lord Mahāvīra was, thrice walked round him from right to right, greeted and bowed to him, and said, "This, O beloved of the gods, is our only son, beloved, lovely, and dear. Just as the blue lotus, the day-lotus, or the night-lotus, born in the mud, grown amidst waters, is stained not with defilement of mud, or with defilement of water, so Prince Meha born in pleasures, grown amidst enjoyments, is stained not with defilement of pleasures, or with defilement of enjoyments. Beloved of the gods, he is stricken with terror of life's wanderings; fearful of age, birth and death; and is fain in your presence to shave his head and to enter into the Monastic Order from the domestic one. So we bestow on you, beloved of the gods,

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1. Kinds of geometrical figures considered auspicious.



the gift of a disciple ; accept the gift of a disciple, O beloved of the gods."

49. Thus addressed by Prince Meha's parents, the Ascetic, the Lord Mahāvira, duly gave assent to this matter.

50. Thereupon Prince Meha retired from before the Ascetic, the Lord Mahāvira, to the north-eastern direction, and with his own hands doffed his ornaments, garlands and finery.

51. Then Prince Meha's mother received those ornaments, garlands and finery in a swan-figured robe, and pouring forth tears, and weeping, she said, " You must strive, child ; you must labour, child ; in this matter there must be no sloth ; may this path likewise be ours." So Prince Meha's parents, having greeted and bowed before the Ascetic, the Lord Mahāvira went back in the direction from which they had come.

52. Then Prince Meha with his own hands plucked out his hair in five handfuls, and went towards the Ascetic, the Lord Mahāvira, and said, "The world is afflicker, Sir, with age and death. Just as a householder, when his house is on fire, takes thence some treasure of small mass and great value that is therein, and goes aside with it, thinking that this which he has taken out will be in far or near life to his weal and pleasure ; so is this my soul, the only treasure that is beloved, lovely and dear. This when saved, will cut short my life-wanderings. Therefore

1. The other reading for *आय* is *आयार* which will mean ' Right conduct, righteousness.'

I desire to be taken into the Order by yourself, beloved of the gods, to be trained by yourself, and to be taught by yourself the law treating of *right* conduct, seeking of food<sup>1</sup>, discipline, fruits of discipline, observance, practice, pilgrimage<sup>2</sup> and measure<sup>3</sup>.

53. Then the Ascetic, the Lord Mahāvira, himself took into the Order, (down to) himself preached to him the law, saying, "Thus you should walk, beloved of the gods; thus you should go, thus stand, thus sit, thus lie, thus feed yourself, thus speak. Now Prince Meha, hearing from the Ascetic, the Lord Mahāvira, this pious instruction, duly undertook it, walking, standing (down to) speaking according to his bidding.

54. Now on the very first day when Prince Meha entered the monastic life from the domestic one, at the allotment of sleeping-mats to the Niggantha Ascetics according to their seniority of penance, to Prince Meha was allotted a sleeping-mat in the vicinity of the door.

55. Then in the first and latter parts of the night, the Niggantha Ascetics going out or coming in for lessons, enquiries, revision, or reflection over religious questions, or to answer nature's calls<sup>4</sup> stumble, some against Prince Meha's hands, others against his feet, head, belly or body. Thus during

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1. गोचर = Skt. गोचर 'the begging of food' गोचरी.
  2. यात्रा = Skt. यात्रा 'Pilgrimage' i. e. 'fulfilment of the vows.'
  3. माया = Skt. मात्रा 'Quantity i. e. limitation of food.'
  4. उत्तरार = 'going to stools,' पासवण 'making water.'



that long night, Prince Meha could not shut his eye even for a moment.

56. Then the following thought occurred to Prince Meha, "Truly, I am Prince Meha, son of King Seniya by his Queen Dhārinī. As long as I lived a householder's life, the Niggantha Ascetics used to recognise and honour me; but since the time I entered the monastic Order, the Niggantha Ascetics do not recognise or honour me. In addition to that, the Niggantha Ascetics, at night in the first and latter part of it (down to) stumble against me, and I could not shut my eye even for a moment. It is meet for me, therefore, to-morrow, when the night breaks into day, taking permission of the Ascetic, the Lord Mahāvīra, to lead again a householder's life. With this resolution he passed that night—a copy of hell—with his heart full of sorrow, pain, and agony. The next morning when the night broke into day, he came to the Ascetic, the Lord Mahāvīra (down to) stood waiting on him.

57. Then the Ascetic, the Lord Mahāvīra addressed Prince Meha as 'Meha' and said, "Surely in the first and latter parts of the night, *being kicked by the Niggantha Ascetics, who went out or came in for lessons or enquiries (down to)* you resolved to lead again a householder's life. Is it really a fact?"

"Yes, sir, it is a fact."

"Truly, Meha, you were in your third birth from this the king of elephants near the foot of the Veyaddha mountain. There, once upon a time, in the time of the hot weather, in the month of Jyeshtha

when the forest-borders were ablaze with the flames of forest-conflagration, and the quarters were filled with smoke thereof, you accompanied by many elephants, were running from one direction to the other, moving like a whirlwind, frightened and terrified.

58. On seeing that forest-conflagration, to you, Meha, occurred the following thought, "I believe I have previously seen somewhere this kind of fire-accident. Then Meha, your *lesyás*<sup>1</sup> being pure, your motives being good, and the *karman* that obstructs it being partly nascent and partly ceasing, you gained the memory of your former births. Then you rightly perceived this fact, Meha, *viz.* "I really observed such a fire-accident in my last birth."

59. Then to you, Meha, occurred the following thought, "It is better for me, now, to form near the foot of the *Vimjha*<sup>2</sup> mountain on the right bank of the great river *Gangá* a big enclosure with my herd for protection against forest-conflagrations. Resolving thus, you formed a big enclosure. Where there was grass, leaf, wood, thorn, creeper, stump or tree, you shook them all thrice, uprooted them with your foot and holding with your trunk, threw them aside.

Then you, Meha, lived at some little distance from that enclosure, enjoying lordship over elephants.

60. Then once upon a time, in the time of the

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1. A kind of grease excreted by the soul which fastens *karman* to it.

2. Skt. *Vindhya*.



hot weather, in the month of Jyeshtha when the forest-skirts were ablaze with the flames of the forest-conflagration produced by a dreadful fire that was caused by the friction of trees, and kindled by the contact of wind, dry grass and leaves, there came towards your enclosure many other lions, tigers, panthers, bears, leopards, jackals and hares, and being stricken with terror of fire, lived together like animals living in the same hole. You also, Meha, lived in that very enclosure along with those many lions (down to) hares, like animals living in the same hole.

61. Then you, Meha, raised your foot to scratch your body therewith. *In the meantime*, a hare that was pushed aside by other more powerful animals, entered that vacancy *left by your foot*. After scratching your body, as you wanted to replace your foot *on the ground*, O Meha, you saw that hare occupying the gap. Through mercy for lives, through mercy for creatures, you kept your foot raised in the air, and did not place it *on the ground*.

Then through your mercy for lives, Meha, you acquired *karman* to be re-born as a human being.

Then after burning the forest for two and a half days, that forest-conflagration ended, stopped, died and was extinguished.

62. Then those many lions (down to) hares, seeing that forest-conflagration dead and extinguish-

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1. उक्खित्ते The whole chapter is named so after this incident.

ed, were freed from the danger of fire; but being overcome with hunger and thirst came out of that enclosure and ran in every direction.

63. Then you, Meha, worn-out, with your body shattered with old age, and being struck by lightning, fell on the earth within that very enclosure. Then in your body, Meha, arose a sharp pain. Then you Meha, suffered from that sharp pain for three days and nights and thus completing your full age of a hundred years, were re-born in the womb of Queen Dháriní, as a Prince to King Seniya in the city of Ráyagiha, in the country of Bhárahá of this very Jambú continent<sup>1</sup>.

64. Then you Meha, in due order coming out of the womb, passing the childhood and entering on youth, shaving your head in my presence, entered the monastic Order from the domestic one.

65. If you, Meha, born among lower creatures, and unpossessed of the Jewel of Faith, could keep that foot raised in the sky and did not place it on the ground, I wonder, now, Meha, born in a high family endowed with five sense-organs, also possessed of exertion, power, energy, manhood and valour, moreover having entered the Order in my presence, you do not calmly bear, forgive or suffer the collision of the Niggantha Ascetics going out at night for lessons or enquiries.

66. Then hearing and listening this matter from the Ascetic, Lord Mahávira, his motives being

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1. The account of other two births is omitted here.



good, and his resolutions being praiseworthy, Meha, the friar attained the memory of his former births. Then Friar Meha thoroughly realised this fact and hence continued to live among friars.

Then once upon a time, the Ascetic, Lord Mahāvira, set out to travel about in outer countries.

Then Friar Meha continued to purify himself with diverse mortifications.

Now by this noble and abundant mortification, Friar Meha became withered, wizened, fleshless, bloodless; he grew so that his bones rattled; he became a mere frame of bone and skin, emaciated, overspread with veins. It was by force of spirit alone that he walked and he halted. He was faint after speaking, in speaking, and before speaking. As forsooth a cart full of coals, or of sticks, or of leafage, goes with a creaking and halts with a creaking, so Friar Meha went with a creaking and halted with a creaking.

67. In those days, at that time, the Ascetic, Lord Mahāvira arrived in the city of Rāyagiha.

Now, at night, in the first part of the latter half of it, while Friar Meha was holding a religious vigil, there arose in him the following thought: "Truly I by this noble mortification (down to) halt with a creaking. Therefore, while I have yet within me exertion, work, power, energy, faith, courage and fear of the world, and while my religious preceptor, my religious instructor, the Ascetic Lord Mahāvira is yet staying *here* it is better for me, when the night brightens into dawn, taking permission of the Ascetic, Lord Mahāvira, to take upon myself the

five Great Vows, to ask forgiveness of the Niggantha Ascetics like Goyama etc. and of the nuns, and with Elders of the right sort like Kaḍa etc. to climb slowly up Mount Vipula, and myself cleaning a dais of earthen blocks dark like a mass of clouds, to wait there without eagerness for death, by wasting away in starvation, renouncing food and drink.

Thus he resolved, and on the morrow, when the night brightened into dawn, he came towards the Ascetic Lord Mahāvīra, thrice walked round him from right to right (down to) stood waiting upon him.

68. Then the Ascetic Lord Mahāvīra said to Friar Meha, "Truly when you, Meha, at night, in the first part of its latter half (down to) resolved to wait without eagerness for death.....*renouncing food and drink*<sup>1</sup>. Is it truly a fact, Meha"?

"Yes sir it is."

69. Then Friar Meha, being given leave by the Ascetic, Lord Mahāvīra, took upon himself the five Great Vows (down to) waited without eagerness for death...*renouncing food and drink*.

70. Then the revered Elders rendered service to Friar Meha without fatigue. Then Friar Meha, having completed the period of friarship for twelve full years, wasted himself away by a month's starvation, withheld from himself sixty meals, made, confession and retraction, removed his doubts, fell into a trance, and in due course came to his death.

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1. As in the preceding section.



71. Thereupon the reverend Elders seeing that Friar Meha had come to death, left his body as was meet on extinction. They took his religious equipment<sup>1</sup> and came to the Ascetic Lord Mahāvīra, and said, "Truly, beloved of the gods, your disciple Friar Meha, gracious by nature, obedient, getting leave from you, beloved of the gods, (down to), in due course has come to his death. Here is the religious equipment of Friar Meha, O beloved of the gods.

72. Then the Lord Goyama said to the Ascetic Lord Mahāvīra, "Truly Sir, whither has gone, where has been reborn Friar Meha who in his death-month has come to death?"

"Truly, Goyama, my disciple Friar Meha has been reborn as a god in the great paradise, Vijaya."

"Sir, whither will this Meha go, where will he be reborn when he sinks from that gods' world?"

"Goyama, in the country of Mahāvīdeha, he will accomplish his end, become, enlightened, extinguished and will reach an end of all his sorrows."

73. Truly Jambú, this is the matter of the first chapter of the Náyāni preached by the Ascetic, Lord Mahāvīra for reproaching one's self.

*End of the First Chapter.*

The preceptors urge on with sweet and kind words their disciple when erring somewhere just as Mahāvīra did Friar Meha.

(Chapter I of Vol. I of the Náyādhammakahá.)

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1. Which he himself had laid aside before death.

### 3. Ascetics and Hermits

1. Now these Vānapattha<sup>1</sup> ascetics living on the banks of the Ganges, as for instance, those who perform agnihotra, who lie on earth, who wear robes, who perform sacrifices, who perform srāddha, who carry a bowl, who carry a pitcher of water, who use their teeth as mortar *to grind grain with them*, who stand in waters, who sink in waters, who dip in water again and again, who rub their limbs with clay, who live on the right bank only, who live on the left bank only, who blow a conch at meals *to invite others*, who blow conch at a river's bank, who hunt deer, who kill an elephant *to live upon its flesh for a long time*,<sup>2</sup> who keep their staves raised, who sprinkle water in the directions, who clad themselves in bark of trees, who live in water, who live in holes, who live in water,<sup>3</sup> who live on the sea-shore, who live at the bottom of trees, who live on water, who live on air, who live on moss, who live on roots, who live on bulbs, who live on bark, who live on leaves, who live on flowers, who live on withered roots, bulbs, bark, leaves and flowers, who harden their bodies with frequent baths, who reduce themselves so as if roasted on burning coals, in a pan or up to the neck by exposing themselves to five kinds of fires.<sup>4</sup> They live this life for

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1. Skt. वानप्रस्थ, third *Āśrama* or stage of life.

2. Believed to be a sect of the Buddhists.

3. Seems to be a wrong reading.

4. Four fires and the sun.



many years, and afterwards dying in the death-month, are re-born<sup>1</sup> among luminary gods, their period being a *paliovama* increased by a hundred thousand years.

Are they *true* worshippers?

No, that is not so.

2. The following are the ordained monks<sup>2</sup> found in *cities* down to suburbs, as for instance, those who make merriment, who walk in a peculiar manner *causing others to laugh*, who talk irrelevantly, who like musical pleasures, who are accustomed to dancing. Living in this way they lead an ascetic's life for many years, and afterwards, neither confessing *their sins* nor retreating *therefrom*, they die in the death-month, and are reborn as gods among the pleasure-loving gods in the Sohamma region at the best. There is their course, and there is their stay. The rest are the same except that their period is a *paliovama* increased by a hundred thousand years.

3. The following are the wandering ascetics<sup>3</sup> found in cities down to suburbs, as for instance, the followers of the Sāṅkhya doctrine, the followers of the Yoga doctrine, the followers of Kapila, the followers of Bhrigu, Hamsas, Paramahamsas, Bahundakas, Kuṭīvratas, devotees of Krishna. Among them eight are the Brahman ascetics *viz.* Kanha, Kara-

1. The gods and denizens of hell are not born like mortals.

They simply rise into their conditions—the gods on soft couches while denizens of hell in narrow vessels which they burst open.

2. They seem to belong to non-Brahmanic school.

3. The fourth Āśrama or order of religious life.

kanda, Ambada, Parásara ; Kanha, Díváyana, Devagutta and Náraya. Among them these are eight kshatriya ascetics viz. Sílai, Sasihára, Naggai, Bhaggai : Videha, Ráyaráyá, King Ráma and Bala.

4. Now these ascetics fully understood, went through, retained and guarded the four Vedas: the *Rigveda*, *Yajurveda*, *Sámaveda*, *Atharvaveda*—with *Itihása* as a fifth and the *Nighaṇṭu* as a sixth *Veda*—together with their *Angas* and *Upangas*, and the *Rahasyas* ; they knew the six *Angas*, were proficient in the doctrine of sixty categories, and well grounded in arithmetic, in phonetics, ceremonial, grammar, metrics, etymology and astronomy, and in many other Brahmanical and monastic sciences besides.

5. Now these ascetics used to preach, declare, and profess the law of alms, the law of cleanliness and of ablutions at holy places. Whatever is unclean about us will be purified when cleaned by water and earth. Thus becoming pure, pious, neat and clean we will reach heaven without any hindrance having our souls purified by a bath in water.

6. It is not allowed to these ascetics to enter a well, tank, stream, reservoir, lotus-pool, lakes of various kinds, or sea except in making a journey. It is not allowed to travel mounted on a cart or (down to) a car.

7. It is not allowed to these ascetics to see entertainments given by actors or bards. It is not allowed to these ascetics to press against, to push, to pull, to rub or to uproot vegetables.



8. It is not allowed to these ascetics to commit useless sins by *repeating* tales about women, food, country or kings.

9. It is not allowed to these ascetics to carry utensils made of iron, tin, copper, zinc, lead, silver, gold or any other costly substance, but only utensil made of dry gourd, wood or clay.

10. It is not allowed to these ascetics to wear chains made of iron, tin (down to) or of other costly substance.

11. It is not allowed to these ascetics to wear robes dyed in various colours except a *pair* dyed in red earth.

It is not allowed to these ascetics to wear hára, half-hára, single string, string of pearls, string of golden beads, string of gems, wreath, necklace, falling string, three-stringed wreath, loin-string, ten finger-rings, armlets, bracelets, upper armlets and arm-jewels, ear rings, diadem, or crest-jewel, but only a single copper ring.

It is not allowed to these ascetics to besmear their body with the paste of agaru, saffron or sandal except with clay from the Gangá river only.

12. It is allowed to these ascetics to accept a Mágadha Prastha of water—that too flowing and not stagnant, that too tranquil and not muddy; that too given and not ungiven, that too for drinking and not for the sake of washing hands, feet, spoons and ladles or for bathing. It is allowed to these ascetics to accept a Mágadha Half-Ādhaka of water—that

too flowing and not stagnant, that too given and not ungiven ; that too for the sake of washing hands, feet, spoons or ladles and not for drinking or bathing.

13. These ascetics following on this path pass a course of many years. After passing the course of many years and dying in the death-month, they are re-born as gods in the Bambhaloya region. There is their course, and their stay there has been preached as ten Ságarovama. The rest is the same.

14. In those days, at that time, in the time of the summer season, in the month of Jyeshthá, seven hundred disciples of Ambada, the Ascetic, set out along either bank of the great river Gangá, on a journey from the city of Kampillapura to the city of Puritamála.

15. Then these ascetics who had entered some unknown foreign country in that vast desert having no villages or means to come out ran short of the water which they had previously taken being consumed gradually.

16. Then those ascetics, running short of water, wandering about through thirst and not finding any giver of water addressed one another and said, "Truly, beloved of the Gods, the water, taken previously by us who have reached some unknown foreign country in this villageless desert has been consumed. It is better for us us, therefore O beloved of the Gods, to make a search in all directions for a giver of water in this villageless desert." With these words they promised each other to do so, and made a search in all directions for a giver of water in



that villageless desert but not finding any giver of water, they summoned one another a second time.

17. Summoning each other they said, "Here, O beloved of the Gods, there is no water-giver. Now it is not allowed to us to accept or partake of a thing unoffered. Let us not, therefore, accept or partake of anything unoffered even in this time of emergency lest the *result* of our penance be destroyed. It is better for us, therefore, O beloved of the Gods to lay aside our staves, bowls, rosaries of Rudráksha, *earthen* vessels, seats, six-mouthed vessels, axes, towels, rings, umbrellas, shoes, *wooden* slippers and mineral coloured robes, and bathing in the great river Gangá, and spreading beds of sand to wait without eagerness for death in the Páovagamana posture, thus wasting ourselves in starvation by renouncing food and drink. With these words they promised one another to do so, and leaving aside their staves etc., bathed in the great river Gangá and spread beds of sand.

18 Ascending the beds of sand, turning their faces to the east, sitting in a squatting posture<sup>1</sup>, and bringing the palms of the hands to their forehead said, "Homage be to the Arhats, (down to) who have attained *salvation*, homage to the venerable Lord Mahavira (down to) who desired to attain *salvation* homage to Ambada, the Ascetic, our religious teacher

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1. *Sampaliyanka*, glossed at *padmāsana*, which in Yogic texts is a posture in which the devotee squats on the ground with legs folded, the right leg being on the left thigh, and *vice versa*, while the eyes are fixed on the top of the nose. The position of the arms varies. Barnett, p. 59.

and preceptor. Already in the presence of Ambada, the Ascetic, we have renounced for all our life gross injury to living beings, false speech and taking of things not given, all sexual intercourse, gross possession of goods. Now in the presence of the ascetic Lord Mahāvira we renounce for all our life all injury to living beings down to all possession of goods, all wrath, pride, deceit, avarice, flattery, hatred, quarrel, slander, talebearing, accusing others, displeasure and pleasure, sting of false vision and *every* unworthy act.

We renounce for all our life the four kinds of food, drink, sweets and dainties. Even this body of ours which was agreeable, lovely, dear, handsome, acceptable, strong, trustworthy, esteemed, honoured, approved, and like to a casket of treasures, and *of which we took care* that cold, heat, hunger, thirst, snakes, thieves, gnats, mosquitoes, various kinds of diseases and sicknesses arising from *defects* of wind, gall, or the combined humour, and sufferings and vexations may not affect it, we do till our last breath surrender. So they waited in the pāvagama posture without eagerness for death, wasting themselves in starvation by renouncing food and drink.

19. Then those ascetics missed many meals by fasting, made confession and retraction, fell into a trance, and in due Course coming to their death, were reborn as gods in the Bambhaloya region. There is their course, and their stay there has been declared as ten Sāgarovama. They were the true worshippers for the Future (Ovavāiya Sutta § 39).



## 4. Prosecution of One's Object.

S. B. E. S. VOL XXII, p. 15.

Quality is the seat of the root, and the seat of the root is quality<sup>1</sup>. He who longs for qualities, is overcome by great pain and he is careless<sup>2</sup>. *For he thinks* I have to provide for a mother, for a father for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances<sup>3</sup>, for different kinds of property, profit, meals and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious doings. (1) *Doing so*, the life of some mortals *which by destiny would have been long* is shortened. For when with the deterioration of the perception of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they after <sup>4</sup> a time produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help thee or protect thee, nor, canst thou help them or protect them. (2) He is not fit for hilarity, playing, pleasure, show. Therefore, ah ? proceeding to pilgrimage, and

1. *i. e.* in the qualities of the external things lies the primary cause of the *Samsāra*, viz., sin ; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities.

2. *i. e.* gives way to love, hate, etc.

3. *Smithuya*. The commentators explain this word as acquaintance or one who is recommended to me.

4. *i. e.* these failing perceptions.

thinking that the present moment is favourable for such intentions<sup>1</sup>, he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away.

A man who carelessly conducts himself, who killing, cutting, striking, destroying, chasing away, frightening living beings resolves to do what has not been done by any one—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee, nor canst thou help them or protect them (3).

Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then after a time, he falls in sickness ; those with whom he lives together will first leave him, and he will afterwards leave them. They can not help thee or protect thee, nor canst thou help them or protect them (4)

Knowing pain and pleasure in all their variety, and seeing his life not yet decline, a wise man should know that to be the proper moment for entering a religious life ; while the perceptions of his ear, eye, organs of smelling, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute<sup>3</sup> the real end of his soul<sup>4</sup>. Thus I say.

*Āyāramga*, Vol I, Chap. I, lesson I.

1. i. e. his present life ; for the birth in *āryakṣetra* and in a noble family is difficult to obtain in this *Samsāra*.

2. *Patteyam*, singly with regard to the living beings.

3. *Samaṇuvāsojjāsi* (*tī bemi*) is taken by the commentators for the second person, which always occurs before *tī bemi*, but nowhere else. I think *si* belongs to *tī bemi*, and stands for so *Skt. asau* 'that.'

4. *Viz.* control.



## 5. Sensual Pleasures.

S. B. E. S. VOL. XXII, p. 21.

Then after a time, he falls in sickness; those with whom he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help thee or protect thee, nor canst thou help them or protect them. (1)

Knowing pleasure and pain separately<sup>1</sup>, they trouble themselves about the enjoyment of *the external objects*. For some men in this world have *such a character that* they will desire to enjoy their portion, whether it be large or small in the three ways<sup>2</sup>. Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief. (2)

Wisely reject hope and desire<sup>3</sup>, and extracting that thorn, *i. e. pleasure*, thou *shouldst act rightly*. People who are enveloped by delusion do not understand this: he who *gathers wealth* will, perhaps, not have the benefit of it.

The world is greatly troubled by women. They,

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1. The meaning seems to be: If people do not know that pleasure and pain are the result of their own works, etc.

2. The commentators give no explanation of what is meant by 'the three ways.'

3. आसं च हृदं च विगिंच घीरे forms a tristubh páda.

*viz. men*, forsooth, say, 'these are the vessels of *happiness*.' But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law. (3).

Thus spake the hero : 'Be careful against this great delusion; the clever one should have done with carelessness by considering death in tranquility, and that the nature of which is decay, *viz. the body*; these *pleasures*, look! will not satisfy *thee*. Therefore have done with them! Sage, look! this is the great danger, it should overcome none whomsoever. He is called a hero who is not vexed by *the hardships caused* by control. He should not be angry because the *householder* gives him little. If turned off, he should go. Thou should conform to the conduct of the sages.' Thus I say. (4).

(*Ayāramga*, Vol. I, Chap. II, Lesson IV.)

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## 6. The Death Called Ittara.

S. B. E. S. VOL. XXII. P. 71.

If this thought occurs to a monk : 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food ; regularly reducing his food, and diminishing his sin, 'he should take proper care of his body, being immovable like a beam ; exerting himself he dissolves his body'. (3).

Entering a village, or a scot-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans or a capital<sup>2</sup>——a monk should beg for straw ; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor mud, nor cobwebs ——he should spread the straw on it. Then

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1. There is no finite verb in this sentence, nor any word which could supply its place. The old Jaina authors were so accustomed to surround their meaning with exclusions and exceptions, and to fortify it with a maze of parentheses, that they sometimes, apparently, forgot to express the verb, especially when they made use of fragments of old verses, as in the present case.

2. This is one of the most frequent gamas or identical passages which form a rather questionable ornament of the Sūtra style. See a, 2 p 73.

he should there and then effect the religious death called Ittarai. (4).

This is the truth; speaking truth, free from passion, crossing the *Samsāra*, abating irresoluteness, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this religion, he accomplishes this fearful religious death. Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

(*Ayāramga*, Vol. I., Chap. VII, Lesson VI.)

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1. *Ittara* = *Itvara* or *ingitamaraṇa* consists in starving oneself, while keeping within a limited space. A religious death is usually permitted only to those who have during twelve years undergone preparatory penance, consisting chiefly in protracted periods of fasting. The scholiast says that in our case, the *Itvara* is not enjoined for sick persons who can no longer sustain austerities; but they should act as if they were to commit the *Itvara* suicide, hoping that in five or six days the sickness would leave them, in which case they are to return to their former life. But if they should not get better but die, it is all for the best

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## 7. Injury to Life

1. The Jainas have declared in this book that injury to life is of five kinds, *viz.* killing, falsehood, *taking what is not given*, unchastity and possession of goods.

The first door to sin has been declared by the Jinas to be injury to life which in itself is sinful, fierce, fearful, mean and ignoble. It has the following thirty secondary names. (1) injury to life (2) separation from the body (3) faithlessness (4) killing in various ways (5) an improper act (6) murder (13) death<sup>1</sup>, (14) unrestraint<sup>2</sup>, (30) abuse of virtues. Such like are the thirty names.

2. Now those commit it who are sinful, unrestrained, uncontrolled, given to causing pain to others, and prejudiced against various kinds of movable and immovable creatures.

Thus sinfully inclined persons commit injury to life. Taking delight in tales about injury to life, they are pleased after committing sin. Not knowing the multifarious retributive development of that sin, they (*i. e.* sinners) prolong their existence in hell or among lower creatures which is extremely dreadful, incessantly pain-giving, and full of many troubles lasting for a considerable time.

3. At the completion of their age, and falling from this *world of men*, they are reborn in great

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1. The intermediate ones have been left out.

2. Unrestraint of sense-organs and of the mind is the chief source of sin.

hells of terrible aspect. There within a *múhurta*, they develop a body deformed, disgusting and having no bones, sinews, nails or hair. On fully developing their five senses, they experience dreadful and severe pain of many kinds, to wit ; to be boiled or cooked in pans and big caldrons, to be baked on baking plates, to be fried in a furnace, to be heated in an iron-pan, to be split, to be torn asunder, to be beaten with hundreds of sticks, to be pierced by the edge of a spike, and so forth.

4. *There in hell, the hell-born sinners*, being frightened and terrified by Yama's servants, make cries, *i.e.* " Master, brother, father, papa, long-lived one. Leave me. I am dying. I am weak and inflicted with disease. Why are you now so harsh and unkind ? Do not strike me. Allow me rest for a moment. Be gracious. Do not be angry. I am greatly tired. Leave my neck. I die oppressed by thirst. Give me water. "

Saying, " Well, then, drink this clean cold water, the hell-keepers take melted lead in vessels and offer it to him (*the denizen of hell*) in his joined hands. Seeing this, they (*hell-born*) with their limbs shivering from fear, and with their eyes filled with drops of tears, pitiably cry out: " Our thirst is gone," and looking into sky, having no protection, refuge, helper, or relative, and being bereft of all kith and kin, they run away like deer stupified with fear. Some of the merciless servants of Yama forcibly take hold of the fleeing hell-born, and opening their mouth with iron-rods, pour down



laughing by the gurgling melted lead into it. Being burnt with it, they scream fearfully and horribly, and groan like pigeons.

Moreover, the angry hell-keepers' orders " Hold, walk, beat, tear, break, cut, divide, dig up, strike again, strike severely, throw, push, pull. Why don't you speak? Remember your sinful evil deeds, " and so forth produce a great and loud tumult which mixed with echoes is always fearful to the hell-born. There in hell one hears, like the noise of a great city on fire the harsh cries of the hell-born tortured with various tortures, viz., the sword-forest<sup>1</sup>, the grass-forest<sup>2</sup>, stones discharged from machine, surface covered with pins, acid lake, the Veyarni<sup>3</sup> stream gurgling *with melted lead*, red-hot<sup>4</sup> sand, yoking to cars on a thorny difficult road, and walking and dragging on a path paved with hot iron.

They constantly inflict injury to each other with such like weapons, viz., hammer, musundhi, saw, club, plough, mace, pestle, disc, lance, arrow, spear, stick, whip etc.

Then with their hands and feet crushed, they crying, fleeing, falling, wandering, and burning with remorse, suffer such like pains. After returning from thence (i. e. hell) at the expiry of their period, many go to the abode of lower creatures and there

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1. Where sword-like sharp and cutting leaves constantly fall from trees.

2. With blades of grass hard and erect.

3. The Vaitarani stream of hell is popularly believed to be full of pus and blood.

4. कलब = Skt. कदम्ब is a red flower, hence कलबवाण्डुया red-hot sand.

they wander for a samkhyeya period undergoing births and deaths full of sharp pain. In this way the souls engaged in injury to life wander in the dreadful Samsāra for an infinite time. Those who returning from hell, somehow or other attain manhood are also unfortunate as they are often found deformed in appearance, hump-backed, bent-bodied, low statured, deaf, one-eyed, deformed-handed, crippled, mutilated, dumb, stammering, blind, and inflicted with diseases and sicknesses. Thus the sinners wandering in hells, among lower creatures and among men suffer infinite pains.

8. This is the result of injury to life. It extends to both this and the next world. It has little pleasure but much pain. It is unpleasant and is borne in hundreds of years. There is no release from it, but by suffering it. So has been said by the Jina, descendent of the Nāya dynasty, great in soul and having the excellent name of Vīra. He has described the retributive development of injury to life.

*(First door of the Paṇhāvāgarana sutta.)*



## 8. The Path

S. B. E. S., VOL. XLV p. 310.

1. What is the Path that has been preached by the wise Bráhmana<sup>1</sup> (*ie.* Mahávira), having correctly entered upon which path a man crosses the flood of *Samsára* which is difficult to pass?

2. O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it!

3. Tell us how we should describe that path, if somebody, a god or a man, should ask us about it!

4. If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me!

5,6. The very difficult *path* explained by the Kásyapa<sup>2</sup>, following which some men from this earth have formerly passed over *the Samsára* like traders over the ocean, pass over it *even now*, and will pass over it in future; *this path which* I have learned, I shall explain in due order; men, listen to me!

7. Earth-lives are individual beings, so are water-lives, and wind-lives; grass, trees, corn.

8. And the remaining, (*viz.*) the movable beings; thus are enumerated the six classes of living beings; these are all the living beings; there are no more besides.

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1 The word Bráhmana (*Máhana*) is here, as in many other passages, a mere honorific title which could be rendered by ascetic.

2 Belonging to the Kásyapa gotra *ie.* Lord Mahávira.

9. A wise man should study them with all means of philosophical research. All beings hate pains ; therefore one should not kill them.

10. This is the quintessence of wisdom ; not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing.

11. He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirvāṇa, which consists in peace.

12. Master of *his senses* and avoiding wrong, he should do no harm to anybody, neither by thoughts, nor words, nor acts.

13. A wise man who restrains his senses and possesses great knowledge, should accept such things as are freely given him, being always circumspect with regard to the accepting of alms, and abstaining from what he is forbidden to accept.

14. A true monk should not accept such food and drink as has been especially prepared for him along with slaughter of living beings.

15. He should not partake of a meal which contains but a particle of forbidden<sup>1</sup> food ; this is the law of him who is rich in control. Whatever *food a monk* suspects to be *impure*, he may not eat.

16. A man who guards his soul and subdues his senses, should never assent to anybody killing

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1. This is the meaning of the phrase *पुद्गलं न सेविष्या*.



beings.—In towns and villages cases *will occur, which place the faithful in a dilemma* <sup>1</sup>.

17. Hearing the talk of people, one should not say, 'this is a good action,' nor this is a bad action.' For there is an objection to either answer.

18. He should not say that it is meritorious, because he ought to save those beings, whether they move or not, which are killed there for the sake of making a gift.

19. Nor should he say that it is not meritorious, because he would then prevent those for whose sake the food and drink in question is prepared, to get their due.

20. Those who praise the gift are accessory <sup>2</sup> to the killing of beings ; those who forbid it, deprive others of the means of subsistence.

21. Those, however, who give neither answer, viz that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude.

22. Knowing that Beatitude is the best thing as the moon is among the stars, a sage always restrained and subduing his senses brings about Beatitude.

23. A pious man <sup>3</sup> shows an island to the beings which are carried away by the flood of the

1. When well-meaning people sink a well, offer a sacrifice, or feed persons, etc.

2 Literally, wish.

3. The commentators connect *Sāhu* as adjective with *divam*, and supply *Tirthakara*, etc., as subject.

*Samsāra* and suffer for their deeds. This place of safety has been proclaimed (by the Tīrthakaras).

24. He who guards his soul, subdues his senses, puts a stop to the current of the *Samsāra* and is free from Āsravas, is entitled to expound the pure, complete, unparalleled Law.

25. Those who do not know this Law, are not awakened, though they fancy themselves awakened; believing themselves awakened, they are beyond the boundary of right faith.

26. Eating seeds and drinking cold water<sup>1</sup> and what has been especially prepared for them, they enter upon meditation, but are ignorant of the truth, and do not possess carefulness.

27,28. As *dhankas*, herons, ospreys, cormorants, and pheasants meditate upon capturing fish, which is a sinful and very low meditation, so some heretical, unworthy Sramanas contemplate the pursuit of pleasures; they are sinful and very low like herons.

29. Here some weak-minded persons, abusing the pure path, enter upon a wrong path. They thereby will go to misery and destruction.

30,31. As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage; so some unworthy, heretical Sramanas, having got into the full current of the *Samsāra*, will incur great danger.

32. But knowing this Law which has been

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1 Jacobi reads *viḍaga* for *bīḍaga* = Skt. बीजोदक.



proclaimed by the Kāsyapa, *a monk* crosses the dreadful current of the *Samsāra* and wanders about intent on the benefit of his soul.

33. Indifferent to wordly objects, a man should wander about treating all creatures in the world so as he himself would be treated.

34. A wise man knowing *and renouncing* excessive pride and deceit, *in short* giving up all causes of worldly existence, brings about his Liberation.

35. He acquires good qualities, leaves off bad qualities; a monk who vigorously practises austerities, avoids anger and pride.

36. The Buddhas<sup>1</sup> that were, and the Buddhas that will be, they *as it were* have Peace as their foundation, even as all things have the earth for their foundation.

37. And if any accidents whatever befall him who has gained that *foundation*, he will not be overpowered by them as a mountain by the storm.

38. A restrained, very learned, and wise monk should accept such alms as are freely given him, being free from passions and waiting for his end. This is the doctrine of the Kevalin.

(*Sūyagadāṅga Vol. I., Chapter XI*).

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1. Here Buddha is a synonym for Tīrathakara.

## 9. Death Foolish and Wise.

S. B. E. S., VOL. XLV., p 20.

1. In this ocean of life with its currents viz. births difficult to cross, one man has reached the opposite shore ; one wise man has given an answer to the following question.

2. These two ways of life ending with death have been declared : death with one's will and death against one's will.

3. Death against one's will is that of ignorant men, and it happens to the same individual many times. Death with one's will is that of wise men and at best it happens but once.

4. Mahāvīra has thus described the first kind in which an ignorant man, being attached to pleasures, does very cruel actions.

5. A man attached to pleasures and amusements will be caught in the trap of deceit. He thinks : "I never saw the next world, but I have seen with my own eyes the pleasures of this life."

6. The pleasures of this life are as it were in your hand, but the future one's are uncertain<sup>2</sup>. Who knows whether there is a next world or not ?

7. The fool boasts : "I shal have the company<sup>3</sup>

1. Viz. in the case of a Kevalin. Other sages die seven or eight times before reaching *mukti*.

2. कालिया (Skt. कालिका), doubtful as regards the time when they will be enjoyed.

3. i.e., I shall do as people generally do, viz. enjoy pleasures.



of *most* men." But by his love of pleasures and amusements he will come to grief.

8. Then he begins to act cruelly against movable and immovable beings, and he kills living beings with a purpose or without.

9. An ignorant man kills, lies, deceives, calumniates, dissembles, drinks liquor, and eats meat, thinking this is the right thing to do.

10. Overbearing in acts and words, desirous for wealth and women, he accumulates sins in two ways<sup>1</sup>, just as a young snake gathers dust *both on and in its body*.

11. Then he suffers ill and is attacked by disease ; and he is in dread of the next world when he reflects on his deeds.

12. I have heard of the places in hell, and of the destination of the sinner, where the fools who do cruel deeds will suffer violently.

13. Then going to the place where he is to be born again according to his deeds, he feels remorse, as I have heard *from my teacher*.

14, 15. As a charioteer, who against his better judgment leaves the smooth highway and gets on a rugged road, repents when the axle breaks ; so the fool, who transgresses the Law and embraces unrighteousness, repents in the hour of death, like *the charioteer over the broken axle*.

16. Then when death comes at last, the fool trembles in fear ; he dies the 'death against one's

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1. *viz.* By his acts and thoughts.

will', *having lost his chance* like a gambler vanquished by Kali.

17. Thus has been explained the fools' 'death against one's will'; now hear from me the wise men's 'death with one's will'!

18. Full of peace and without injury to any one is, as I have heard *from my teachers*, the death of the virtuous who control themselves and subdue their senses<sup>1</sup>.

19. *Such a death* does not fall to the lot of every monk, nor of every householder; for the morality of householders is of various character and that of monks is not always good throughout.

20. Some householders are superior to some monks in self-control; but the saints are superior to all householders in self-control.

21. Bark and skin of a goat, nakedness, twisted hair, baldness—these *outward tokens* will not save a sinful ascetic.

22. A sinner, though he be a mendicant *friar*, will not escape hell; but a pious man, whether monk or householder, ascends to heaven.

23. A faithful man should practise<sup>2</sup> the rules of conduct for householders, he should never neglect

1. संजयाय बुद्धीमन्त्र्यो (Jacobi बुद्धीमन्त्र्यो)—Skt संयतानां वश्यवताम् 1 *Businessman* is Gen. Sing., it is here used in juxtaposition with a word in Gen. Plur. Such an irregularity would of course be impossible in classical Prakrit, but the authors of metrical Jaina sūtras take such liberties with grammar that we must put up with any faulty expression, though it would be easy to correct it by a conjecture.

2. काश्य काश्य, literally, touch with his body.



the Posaha fast<sup>1</sup> in both fortnights, not even for a single night.

24. When under such discipline he lives piously even as a householder, he will on quitting flesh and bones<sup>2</sup>, share the world of the Yakshas.

25. Now a restrained monk will become one of the two : either one free from all misery or a god of great power.

26-28. To the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious *gods dwell* who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion.

29. Having heard *this* from the venerable men who control themselves and subdue their senses, the virtuous and the learned do not tremble in the hour of death.

30. A wise man having weighed *both kinds of death* and chosen the better one *taught in* the Law of Compassion, will become calm through patience, with an undisturbed mind at the time of death.

31. When the right time *to prepare for death* has arrived, a faithful *monk* should in the presence

1. Posaha of the Jains corresponds to *Upasatha* of the Buddhists. See n. p.

2. Literally, skin and joints.

of his teacher suppress all emotions of fear or joy and wait for the dissolution of his body.

32. When the time for quitting the body has come, a sage dies the 'death with one's will,' according to one of the three methods.<sup>1</sup>

(*Uttarajjhayana Chap. V.*)

1. These three methods are (1) भक्षपचक्ष्माण, (2) इतरमरुत (3) पाचोवगमण i. e. (1) Suicide by rejecting food and drink, (2) the restrictions of the motions of the candidate for suicide to a limited space, (3) remaining motionless like a felled tree. They are full described in the *Acārāṅga Sūtra*, Vol. I chap. 7. See S. B. S. Vol. XXII, p. 75 f.



## 10. The Duties of a Monk

S. B. E. S., XLV. p. 324.

1. He who has given up all worldly ties and is instructed in our creed, should practise chastity, exerting himself; obeying the commands of his teacher he should make himself well acquainted with the conduct; a clever monk should avoid carelessness.

2. As birds of prey, e.g. Dhankas, carry off a fluttering young bird whose wings are not yet grown when it attempts to fly from the nest, but is not able to do so,<sup>1</sup> because it is too young and its wings are not yet grown;

3. Just as they carry off a young bird whose wings are not yet grown, so many unprincipled men will seduce a novice who has not yet mastered the Law, thinking that they can get him in their power, when they have made him leave the *Gaccha*.<sup>2</sup>

4. A good man should long to live with his teacher in order to perform his duties,<sup>3</sup> knowing that he who does not live with his teacher will not put an end to his mundane existence. Making manifest the conduct of the virtuous, an intelligent monk should not leave the company of his teacher.

1. संवाह्यं cł. नो स'वाहइ—he could not do.

2. “ निस्सारिय = Skt. निःसारितम् I follow in the text the interpretation of the commentators. But I think that instead of मज्झमाणा we must read, as in the preceding verse, मज्झमाण’; and translate: believing himself rich in control (वासिमं ब्रुसिमं?) though he be still wanting in strength (निस्सारिय)” Jacobi.

3. समाहिं।

5. *A monk* who complies with the rules for Yatis<sup>1</sup> as regards postures, lying down, sitting, and exertion, who is thoroughly acquainted with the Samitis and Guptis, should in teaching others explain each single *point of conduct*.

6. Whether he hears *pleasant* sounds or dreadful one's he should not allow himself to be influenced by them, and persevere in control ; nor should a monk be sleepy or careless, but by every means he should get rid of doubts.

7. If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him<sup>2</sup>, being perfectly free from passion ; for one who is (as it were) carried away (by the stream of the Samsāra) will not get to its opposite shore.

8 (He should not become angry) if (doing anything wrong) his own creed is quoted against him by a heretic, or if he is corrected by (somebody else) be he young or old, or by a female slave engaged in low work or carrying a jar, or by some householder.

9. He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again : for this is better than to do wrong.

10. As to one who has lost his way in the

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1. सुसाहुज्जे

2. सम्मं तयं शिरतो नाभिगच्छे, I translate according to the commentators, as I am unable to understand the words in the text, Jacobi.



wood, others who have not (show it, thus some) teach the path which is salutary to men. Therefore (he should think): this is for my good that those who know put me right.

11. Now he who has lost his way should treat with all honour him who has not. This simile has been explained by the Prophet. Having learned what is right one should practise it.

12. As a guide in a dark night does not find the way since he cannot see it; but recognises the way when it has become light by the rising of the sun.

13. So a novice who has not mastered the Law, does not know the Law, not being awakened; but afterwards he knows it well through the words of the Jinas, as with his eye (the wanderer sees the way) after sunrise.

14. Always restrained with regard to movable and immovable beings which are on high, below, and on earth, (a monk) should wander about entertaining no hostile thoughts (towards them) and being steadfast (in control).

15. At the right time he may put a question about living beings to a well-conducted (monk), who will explain the conduct of the virtuous; and what he hears he should follow and treasure up in his heart, thinking that it is the doctrine of the Kevalins.

16. Living in this (company of the teacher) and protecting (himself or other beings) in the three

ways (*viz.* in thoughts, words, and acts), he (gets) peace and the annihilation (of sins) as they say. Thus speak those who know the three worlds, and they do not again commit faults !

17. A monk by hearing the desired Truth gets bright ideas and becomes a clever (teacher) ; desiring the highest good and practising austerities and silence, he will obtain final Liberation (living on) pure (food).

18. Those who having investigated the Law expound it, are awakened and put an end to mundane existence ; able to liberate both (themselves and others), they answer the well-deliberated questions.

19. He does not conceal (the truth) nor falsify it ; he should not indulge his pride and (desire for) fame ; being wise he should not joke, nor pronounce benedictions.

20. Averse to injury of living beings, he does not disgrace his calling<sup>1</sup> by the use of spells ; a good man does not desire anything from other people, and he does not give utterance to heretical doctrines.

27. He who correctly knows the sacred texts, who practises austerities, who understands all details of the Law, who is an authentic interpreter, clever, and learned—such a man is competent to explain the entire creed.

(*Sūyagadamga, Vol. I, Chapter XIV.*)

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1. गाय explained by मौन. Jacobi.



## 11. Trials and Persecutions

S. B. E. S., VOL. XLV, p. 261.

1. A man believes himself a hero as long as he does not behold the foe, as did *Sisupálá* (before he beheld the valorously-fighting, great warrior <sup>1</sup>).

2. They go forward to the head of the battle ; but when the fight has begun the mother will not recognise her son, and he will be mangled by his foe.

3. So a novice, who as yet has not suffered pains and is not yet used to a mendicant's life, believes himself a hero till he practises austerities <sup>2</sup>.

4. When during the winter they suffer from cold and draughts, the weak become disheartened like *Kshatriyas* who have lost their kingdom.

5. When they suffer from the heat of summer, sad and thirsty, the weak become disheartened like fish in shallow water.

6. It is painful never to take anything but what is freely given, and begging is a hard task. Common people say that (men become monks) because they will not work and are wretched.

7. Weak men who are unable (to bear) these insults in villages or towns, become disheartened like cowards in the battle.

8. Perchance a snarling dog will bite a hungry

1. Viz. *Krishna* *Krishna's* victory over *Sisupálá* is told in the *Mahábhárata*. It forms the subject of *Mágha's* famous poem, *Sisupálavadha*.

2. *Lúham* = *rúksham* i. e. Control (*Samyamam*).

monk ; in that case the weak will become disheartened like animals burnt by fire.

9. Some who hate (the monks) revile them : "Those who lead such a miserable life (as monks do), atone but (for their sins in a former life)."

10. Some call them names, as "naked, lowest of beggars, baldhead, scabby, filthy, nasty."

11. Those who behave in this way and do not know better, go from darkness to utter darkness, being fools and shrouded in delusion.

12. When bitten by flies and gnats, and unable (to bear) the pricking of grass, (they will begin to doubt), "I have not seen the next world, all may end with death !"

13. Some weak men who suffer from the plucking of hair, and who are unable to preserve their chastity, will become disheartened like fish transfixed by a spear<sup>1</sup>.

14. Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk.

15. Some fools in outlying countries take a pious monk for a spy or a thief, bind him and insult him with angry words.

16. A weak monk being hurt with a stick or a fist or a fruit, remembers his (kind) relations, just as a woman who in a passion has left (her husband and house).

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1. *Kṣtana*, perhaps 'caught with the hook.'



17. All these hardships are difficult to bear ; the weak return to their house when they cannot bear them, like elephants covered with arrows (break down).

*(Sūyagadamga, Vol I, Chap III, Lesson I.)*

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## 12. Citra and Sambhūta<sup>1</sup>

S. B. E. S., VOL XLV, pp. 56 ff.

1, 2. Being contemptuously treated for the sake of his birth as a *Cāṇḍāla* Sambhūta took, in Hastināpura, the sinful resolution to become a universal monarch in some later birth; descending from the heavenly region Padmagulma, he was born of Culanī in Kāmpilya as Brahma datta; Citra, however, was born in the town Puritamāla in the great family of a merchant, when he had heard the Law, he entered the order.

3. In the town Kāmpilya, both Sambhūta and Citra as they were called in a former birth met again and told each other the reward they had realised for their good and bad actions.

4. The universal monarch Brahmadata, the powerful and glorious king, respectfully addressed the following words to him *who had been his brother in a former birth.*

5. We were brothers once, kind to each other, loving each other, wishing well to each other.

6. 'We were slaves in the country of the Dasārnas, then antelopes on the mount Kālanjara,

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1. The stories about Citra and Sambhūta and the fate they underwent in many births are common to Brahmans, Jains, and Buddhists. The whole subject has been exhaustively dealt with by Prof. Leumann in two learned papers (German) in the Vienna Oriental Journal, Vol V pp. 111ff and Vol VI pp. 1ff. where the text of the Prākṛit Text of Chapters XIII and XIV together with a German translation is published.



then geese on the shore of Mritagangá, and Sovágas in the land of Kási.

7. 'And we were gods having great power in the regions of the gods. This is our sixth birth, in which we are separated from each other.'

8. "Karman is produced by sinful thoughts, and you have entertained them, O king; it is by the influence of this karman that we were separated."

9. I had done actions derived from truth and purity, and now I enjoy their effect: is this also true in your case, Citra?

10. "Every good deed will bear its fruit to men; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul has got the reward for its virtues."

11. "Know, Sambhúta, that you have got the reward of your virtues in the shape of great wealth and prosperity; but know, O king, that is just so with Citra; he also obtained prosperity and splendour.

12. A song of deep meaning condensed in words has been repeated in the midst of a crowd, *having heard* which monks of piety and virtues exert themselves in this *religion*: I have become a Samana "

13. 'Renowned are my beautiful palaces Ucca, Udaya, Mahu, Kakka and Bambha: this house, full of treasures and containing the finest products of the Pamcálas, O Citra, regard it as your own!

14. 'Surround yourself with women who dance, and sing, and make music; enjoy these pleasures, O monk; I deem renunciation a hard thing'

15. As the virtuous Citra, for old friendship's sake, loved the king who was attached to sensual pleasures, and as he had at heart his welfare, he spoke to him the following words :

16. " All singing is but prattle, all dancing is but mocking, all ornaments are but a burden, all pleasures produce but pains.

17. " O king, the pleasures which the ignorant like, but which produce pains, do not delight pious monks who care not for pleasure, but are intent on the virtues of right conduct.

18. " Excellent king, the lowest caste of men is that of Sovágas, to which we twice belonged ; as such we were loathed by all people ; and we lived in the hamlets of Sovágas ; then we acquired the Karman *the fruit of which we now enjoy.*

19. " In that miserable birth we lived in the hamlets of Sovágas ; detested by all people ;

20. " You are now a king of great power and prosperity, enjoying the reward of your good actions ; put from you the transitory pleasures, and enter the order for the sake of the highest good !

21. " He who in this life has done no good actions and has not practised the Law, repents of it in the next world when he has become a prey to Death.

22. " As a lion takes hold of an antelope, so death leads off a man in his last hour ; neither mother, nor father, nor brother will, at that time, save a particle *of his life.*

23. " Neither his kinsmen, nor his friends, nor



his sons, nor his relations will share his suffering, he alone has to bear it; for the Karman follows the doer.

24. "Leaving behind bipeds and quadrupeds, his fields, his house, his wealth, his corn, and everything; against his will, and accompanied only by his Karman, he enters a new existence, either a good or a bad one.

25. "When they have burned with fire on the funeral pile his forlorn, helpless corpse, his wife and sons and kinsfolk will choose another man to provide for them.

26. "Life drags on *towards death* continuously; old age carries off the vigour of man. King of the Pamcálas, mark my words: do not fearful actions."

27. 'I, too, know just as well as you, O saint, what you have told me in your speech; pleasures will get a hold on man, and are not easily abandoned by such as we are, sir.

28. 'O Citra, in Hastinápura I saw the powerful king *Sanat Kumára*, and I took that sinful resolution in my desire for sensual pleasures.

29. 'And since I did not repent of it, this has come of it, that I still long for sensual pleasures, though I know the Law.

30. 'As an elephant, sinking down in a quagmire, sees the raised ground but does not get to the

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1. When Sunandā, wife of Sanatkumára, paid homage to Sambhūta, then a Jaina monk, and touched his feet with the curls of her soft hair, he was possessed by the desire to become a universal monarch in reward for his penances. This is the *nidāna* of which the text speaks, and what I render in this connection 'by taking a resolution.' Jacobi.

shore, so do we who long for sensual pleasures, not follow the path of monks.

31. 'Time elapses and quickly pass the days ; the pleasures of men are not permanent ; they come to a man and leave him just as a bird leaves a tree void of fruit.'

32. " If you are unable to abandon pleasure, then do noble actions, O king ; following the Law, have compassion on all creatures ; then you will become a god on entering a new existence.

33. " If you have no intention of abandoning pleasure, and still long for undertakings and property, my long talk has been to no purpose. I go, king, farewell."

34. And Bambhadatta, king of the Pameálas, did not act on the counsel of the saint ; he enjoyed the highest pleasure, and afterwards sank in the deepest hell.

35. But Citra the great sage, of excellent conduct and penance, was indifferent to pleasure ; after he had practised the highest self-control, he reached the highest place of perfection.

(*Uttarajjhayana, Chapter XIII.*)

36. Having been gods in a former existence and lived in the same heavenly region, some were born here below in the ancient, wealthy and famous town called Ishukára, which is beautiful like heaven. (1)

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1. In Prákrit उशुयार (or इशुयार). According to the Prákrit legend given in the commentary it was in the Kuru country.



37. By a remnant of the merit they had acquired in their former life, they were born in noble families. Disgusted with the world and afraid of the Samsára, they abandoned *pleasures etc.*, and took refuge in the path of the Jinas. (2)

38. Two males remained bachelors, *the third became* the Purohita (Bhrigu), *the fourth* his wife Yasá, *the fifth* the widely famed king Ishukára, and *the sixth* his wife Kamalávati (3)

39. Overcome by fear of birth, old age, and death, their mind intent on pilgrimage, and hoping to escape the wheel of Births, they examined pleasures and abandoned them. (4)

40. Both dear sons of the Brahmanical Purohita, who was intent on works, remembered their former birth, and the penance and self-control they had then practised. (5)

41. Averse to human and heavenly pleasures, desiring liberation, and full of faith, they went to their father and spoke thus : (6)

42. "Seeing that the lot of man is transitory and precarious, and that his life lasts not long, we take no delight in domestic life ; we bid you farewell : we shall turn monks." (7).

43. In order to dissuade them from a life of austerities, the father replied to those *would-be* monks : "Those versed in the Vedas say that there will be no better world for men without sons. (8).

44. "My sons after you have studied the Vedas, and fed the priests, after you have placed your own

sons at the head of your house, and after you have enjoyed life together with your wives, then you may depart to the woods as praiseworthy sages." (9).

45, 46. The young men perceiving that the Purohita was wholly consumed, as it were, by the fire of grief, which was fed by his individual inclinations and blown into a huge flame by the wind of delusion ; that he suffered much and talked a great deal in many ways ; that he tried to persuade them by degrees, and that he would even bribe them with money and with objects of desire *spoke* these words: 10, 11).

47. "The study of the Vedas will not save you, the feeding of Bráhmaṇas will lead you from darkness to darkness, and the birth of sons will not save you. Who will assent to what you said ? (12).

48. "Pleasures bring only a moment's happiness, but suffering for a very long time, intense suffering, but slight happiness ; they are an obstacle to the liberation from existence, and are a very mine of evils. (13).

49. "While a man walks about without abandoning pleasures, and grieves day and night, while he is anxious about other people, and seeks for wealth, he comes to old age and death. (14).

50. "I have this, and I have not that ; I must do this, and I should not do that ! While he talks in this strain, the robbers (*viz.* time) drag him away. What foolishness is this !" (15).

51. 'Great wealth and women, a family and



exquisite pleasures : for such things people practise austerities. All this you may have for your asking.' (16).

52. "What avail riches for the practice of religion, what a family, what pleasures? We shall become Sramanas possessed of many virtues, and wander about collecting alms." (17).

53. 'As fire is produced in the Arani-wood, as butter in milk, as oil in sesamum seed, so, my sons, is the soul produced in the body; *all these things* did not exist before, they came into existence, and then they perish; but they are not permanent.' (18).

54. "(The soul) cannot be apprehended by the senses, because it possesses no corporeal form,<sup>2</sup> and since it possesses no corporeal form it is eternal. The fetter of the soul has been ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence. (19).

55. "Thus being ignorant of the Law, we formerly did sinful actions, and through our wrong-mindedness we were kept back and restrained *from entering the order*. We shall not again act in the same way. (20).

56. "As mankind is harassed *by the one*, and taken hold of *by the other*, and as the unfailing ones go by, we take no delight in the life of a householder." (21).

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1. सत्ता in the original; it is rendered सत्त्व by the commentators. Perhaps सत्ता is the Prākṛit for स्वात्मा; at any rate, the context of the next verse proves that soul is intended.

2. अमुक्त Skt. अमूर्त is here apparently synonymous with अरूपि formless.

57. 'Who harasses the world? Who takes hold of it? Whom do you call unfailing? My sons, I am anxious to learn this.' (22).

58. "Mankind is harassed by Death<sup>1</sup>; it is taken hold of by Old Age; the days<sup>2</sup> are called unfailing; know this, Father! (23).

59. "The day that goes by will never return; the days elapse without profit to him who acts contrary to the Law. (24).

60. "The day that goes by will never return, the days elapse with much profit to him who acts up to the Law." (25).

61. 'Having lived together in one place, and both parties<sup>3</sup> having acquired righteousness, we shall, my sons, afterwards go forth *as monks* and beg alms from house to house.' (26)

62. "He who can call Death his friend, or who can escape him, or who knows that he will not die, might perhaps decide: this shall be done to-morrow. (27).

63. "We will even now adopt the Law, after the adoption of which we shall not be born again. The future has nothing in store for us *which we have not experienced already*. Faith will enable us to put aside attachment." (28).

64. *Bhrigu speaks to his wife Vāsishṭhi.*

1. Cf. कृत्युनाऽभ्याहते लोके, जरया परिपीडिते ।

अमोघासु पतन्तीषु, धर्मप्राप्तेन संतर ॥

*Mahābhārata* (Rom. ed.) *Sāntip*; Chap. 321, 18. Calc. Rec. XII, 6530.

2. Literally, the nights

3. दुहयो = both parties i.e. parents and sons.



' Domestic life ceases to have attraction for one who has lost his sons ; Vāsishthī, the time has arrived for me to turn mendicant friar. As long as a tree retains its branches, it is really a tree ; when they are lopped off, it is called a trunk. (29).

65. ' As a bird without its wings, as a king in battle without his followers, as a merchant on a boat without his goods, even so am I without my sons.' (30).

66. " You have brought together all these objects of desire, and collected many exquisitely pleasant things. Let us, therefore, fully enjoy the pleasures ; afterwards we shall go forth on the road of salvation." (31).

67. ' We have finished enjoying pleasures, my dear ; our life is drawing to its close. I do not abandon pleasures for the sake of an unholy life ; but looking with indifference on gain and loss, on happiness and suffering, I shall lead the life of a monk.' (32).

68. " May you not remember your brothers when it is too late like an old goose swimming against the current. Enjoy the pleasures together with me. A mandicant's life is misery." (33).

69. ' My dear, as a snake casts off the slough of its body and goes along free and easy, so have my sons abandoned pleasure. Why should I, being left alone, not follow them ? (34).

70 ' As the fish Rohita breaks through a

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1. Cyprinus Rohita.

weak net, even so wise men of exemplary character and famous for their austerities abandon pleasure and live as mendicants.' (35).

71. "As the herons fly through the air, and the geese too, who had rent the net, even so my sons and my husband depart. Why should I, being left alone, not follow them?" (36).

72. When the queen had heard that the Purohita with his wife and sons had entered the order, abandoning pleasures and all his large property, she spoke to the king. (37).

73. 'A man who returns, as it were, to the vomit, is not praised: but you want to confiscate the property<sup>1</sup> left by the Brahmana. (38)

74. 'If the whole world and all treasures were yours, you would still not be satisfied, nor would all this be able to save you. (39).

75. 'Whenever you die, O king, and leave all pleasant things behind, the Law alone, and nothing else in this world, will save you, O monarch. (40)

76. 'As a bird dislikes the cage, so do I *dislike the world*. I shall live as a nun, without offspring, poor, upright, without desire, without love of gain, and without hatred. (41).

77,78. 'As when by a conflagration of a forest animals are burned, other beasts greatly rejoice, being under the influence of love and hate; even so we, fools that we are, being attached to pleasure, do

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1. It was considered a privilege of the king to confiscate the property of a man who had no heir; Cf. Gautama XXVIII, 42, Vāsishṭha XVII 83-86 etc.



not perceive that the world is consumed by the fire of love and hatred. (42,43)

79. 'Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight. (44)

80. 'When they are caught<sup>1</sup> and held by my hand, Sir, they struggle; we shall be like them, if we are attached to pleasures. (45)

81. 'As an unbaited *bird* sees a baited one caught in the snare, even so shall we avoid every bait and walk about, not baited by anything. (46)

82. 'Being aware that pleasures are causes for the continuance of worldly existence, as illustrated in *the above* similes of the greedy man, one should be cautious and stir as little as possible, like a snake in the presence of Suparna.<sup>2</sup> (47)

83. 'Like an elephant who has broken his fetters, go to your proper destination. O great King Ishukári; this is the wholesome truth I have learned. (48)

84,85. 'Leave your large kingdom and the pleasures which are so dear to all; abandon what pleases the senses, and what attracts; be without attachment and property; learn thoroughly the Law and give up all amusements, then practise famous and severe penance, being of firm energy.' (49, 50)

86. In this way all *these* professors of the Law

1. This apparently refers to the birds mentioned in the last verse.

2. Garuḍa, enemy of serpents.

gradually obtained enlightenment, being frightened by birth and death, and seeking for the end of misery. (51)

87. Their doubts about the true doctrine were dispersed, and they realised the Bhávanás<sup>1</sup>; in a short time they reached the end of misery. (52)

88. The king and the queen, the Brahmanical Purohita, his wife, and his sons, they all reached perfection. (53)

*(Uttarajjjhayana, Chapter XIV).*

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1. भावना, called अनुप्रेक्षा by the Digambaras are certain meditations which are conductive to the purity of the soul.

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## The Treasure of Right Conduct.

1. Listen to me. I shall explain to you in due order how a monk should act in order to acquire the treasure of *Right Conduct*.

2. The great sage has declared the following as living creatures, *viz.* Earth *lives*, water *lives*, Fire *lives*, Air *lives*, grass and trees with seeds, and moving *lives*.

4. A well-controlled monk should neither break nor scratch earth, wall, rock or a clod through any of the three-fold activities<sup>1</sup>.

5. A monk should not sit on virgin<sup>2</sup> earth or on a dusty seat. He should sit on them after cleaning them and after taking permission of their owner.

6. A monk should not use cold water, hail-stones, rain water or snow, but he should accept hot water purified by boiling.

7. A monk should not wipe or scrape his body if wet with water. Seeing it such, he should not touch it.

8. A monk should neither feed, rake nor extinguish burning coal, fire, flame or a torch.

9. He should not fan his own body or a foreign object with a palm-fan, leaves, stalks or a fan.

10. He should not cut grass or trees, nor pluck flowers, or dig roots of any plant. Unripe seeds of various kinds he should not desire even in thought.

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1. *I.e.* mental, verbal and physical.

2. *I.e.* not examined and cleaned.

12. He should not destroy moving lives through speech or deed, *but* stopped from injury to all creatures he should look upon this multifarious world *as a source of trouble*.

13. He should sit, stand or lie<sup>1</sup> after carefully seeing the eight *kinds of* microbes, knowing which a monk becomes merciful to lives.

14. What are these eight *kinds of* microbes about which a monk should enquire. The wise sage should name them as follows :

15. Moisture, flowers, living beings, layers, mildew, seeds, sprouts and eggs, are the eight *classes of* microbes.<sup>2</sup>

17. He should always carefully clean his bowl, blanket, bed, privy, mat and seat.

18. A monk should leave excrement, urine, phlegm, dirt of the nose and ear in a place, free from living creatures.

19. Entering into another's house for the sake of food or drink, he should stay there well-controlled, should speak with moderation, and should pay no attention to forms<sup>3</sup>.

20. A monk hears much with ears, and sees much with eyes, but it behoves him not to tell all that he has seen or heard.

1. Notice change of construction from Third to Second Person.

2. For details, see *Kalpasūtra*, Sāmācāri 44.

3. *is*. Should not look at females or other beautiful objects.



23. Not becoming greedy for food, he should silently<sup>1</sup> collect it little by little<sup>2</sup>. He should never accept<sup>3</sup> food that contains lives, that has been bought, specially prepared *for him* or has been taken forcibly *from others*.

24. A monk should not make the smallest store. Being unattached to sensual pleasures, he should not live for himself,<sup>4</sup> but should act for the welfare of the world.

25. Living on dry food, well contented, having few wants, he should be easily satisfied. Having heard the Jina's commandment *about suppression of anger*, he should not get irritated readily.

28. After the sun has set, and before it has risen *again*,<sup>5</sup> he should not desire even in mind anything like food etc.

31. After committing a sinful act intentionally or otherwise, he should immediately control himself so that he does not commit it a second time.

33. He should obey the orders of his high-souled preceptor. Accepting them by word he should carry them out into action.

36. He should practise virtue before old age comes on, before sickness grows and before the

1. अयंपिरो = Skt. अजल्पन् 'not speaking' i. e. not flattering the donor to give him alms, nor cursing him if he does not give anything.

2. उक्कं = Skt. उक्कन् 'gleaning or gathering grains etc.' He should not accept the whole food from a single donor.

3. The particle न has been omitted in the text by oversight. Read अफामुयं न भुञ्जिष्या

4. मुहाजोषी 'living in vain' i. e. not caring for his own comforts.

5. I. e. during night.

vital organs are deteriorated.

37. Desiring one's own good, one should reject the four vices, viz., wrath, vanity, fraud and greed which cause sin to grow.

38. Wrath destroys affection, vanity destroys politeness, fraud takes away friends and greed destroys everything.

39. Wrath he should subdue by forgiveness, vanity he should conquer by humbleness, fraud by straightforwardness, and greed he should vanquish through contentment.

45. A monk should sit by the side of his teacher after bringing the hands, feet and the body under control, subduing the sense-organs and becoming attentive.

46. In the presence of his teacher, he should neither sit putting one thigh over the other, nor by the side, in the front or to the back of the *ācārya*.

47. He should neither speak unasked, nor interrupt another speaking. He should avoid backbiting<sup>1</sup> and clever falsehood.

48. One should never utter words which create distrust, which readily provoke another, or which injure the feelings of another.

50. A monk should not laugh at one who is proficient in the *Āyāra*<sup>2</sup> and *Pannatti*,<sup>2</sup> or who has studied the *Ditthivāya*<sup>2</sup> even if the latter make a mistake in recitation.

1. पिट्टिमंसं खादति = Skt. पृष्ठमांसं खादति It is an idiom and means 'to backbite' cf. प्राक् पादयोः पतति खादति पृष्ठमांसम् *Hito-padesa* I 81.

2. According to the commentator, Haribhadra, these epithets refer to a proficiency in Grammar.



51. He should not tell anything to a householder relating to stars, dreams, magic, prognostication, spells and medicine for they are a source of injury to creatures.

52. He should select a house that has been built for another, is furnished with a sleeping board and a seat, has got a latrine and is free from women and animals.

53. His bed should be in a lonely place. He should not have a talk on women. He should cultivate intimacy with monks and not with householders.

54. Just as a young cock has always fear from a kulala bird, so has a celibate monk fear from a woman's body.

55. He should not gaze at a painted wall or at a well-adorned woman. Seeing them, he should *immediately* take his eye away from them as if from the sun.

56. A celibate monk should avoid a woman even if her hands and feet be mutilated, her ears and nose cut off; and even if she were a hundred years old.

57. Adorning the body, company with women and delicious and greasy food are like Tālapuṭa poison (yellow arsenic) for one who seeks spiritual welfare.

58. He should neither peep into the configuration of limbs and minor limbs of women, nor mark their amorous talk and glances for that kindles the feeling of love.

59. One should not set the heart on agreeable sensations, realising their transitoriness and the changeableness of material atoms.

60. Comprehending rightly the changeableness of material atoms one should live with one's soul grown cold *through want of passions* and with thirst *for pleasures* quenched.

61. With whatever faith one renounces *the world* and enters the excellent order of monks, that very faith one must keep up in observing the fundamental rules approved by the *ācārya*.

62. Always performing this kind of penance, this course of mental restraint and this course of study, he like a fully armed warrior when attacked by an army, becomes a match for himself and a match for others.<sup>1</sup>

63. Of him who is engaged in study and meditation, who is a protector of one's self and others, who has a pure heart and is engaged in austerities, all impurity (i. e. karman) gathered in previous births is removed just as the impurity of gold is removed by fire.

64. Such a monk bearing hardships, keeping sense organs under control, engaged in study, free from worldly ties and devoid of all possessions shines forth on the removal of the clouds of karman just as the moon shines when the curtain of clouds has completely disappeared.

#### *Eighth chapter of the Dasaveyāliya.*

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1. I. e. able to save himself and defeat others (passions).



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## CORRECTIONS.

- p. ix line 12 for *m* read *m*.  
 „ line 13 for *m* read *m*.  
 p. x line 17 for *चस* read *च*.  
 „ line 19 for *accouring* read *occurring*.  
 p. xvii line 25 for *तेवीव* read *तेवीस*.  
 „ line 28 for *पुरिस* read *पुरिसा*.  
 p. xx line 24 for *पल्लिओवम* read *पल्लिओवम*.  
 p. xxv line 30 for *latter* read *letter*.  
 p. xxvi line 16 for *जिणेहि* read *जिणेहि*.  
 „ line 30 for *marking* read *making*.  
 p. xxxvii line 3 for *बमणजपणवायं* read *बमणजपणवाडयं*.  
 p. xxxviii line 9 for *दण* read *दण*.  
 p. xli line 18 for *अहुगहीय* read *अहुमागहीय*.  
 p. xl line 9 for *preaches* read *preachers*.  
 „ line 19 for *Mánáráshtri* read *Máháráshtri*.  
 p. 2 line 5 for *या* read *वा*.  
 p. 7 line 10 for *बहुदि* read *बहुहि*.  
 p. 8 line 16 for *यसत्यकोस* read *य सत्यकोस*.  
 „ line 23 for *पच्छणेहियहल्लीहि* read *पच्छणेहि य बल्लीहि य*.  
 p. 14 line 14 for *धम्म कहाओ* read *धम्मकहाओ*.  
 p. 16 line 22 for *दीहाउ०* read *दीहाउ०*.  
 p. 17 line 13 for *तत्थण* read *तत्थ ण*.  
 p. 18 line 13 for *उज माखसि* read *उजमाणसि*.  
 „ line 15 for *धारिणी* read *धारिणी*.  
 p. 23 line 10 for *विलवमाणा* read *विलवमाणी*.  
 p. 25 line 16 for *रायाभिमेयं* read *रायाभिमेयं*.  
 „ line for *उवटुवेतिं* read *उवटुवेति*.  
 p. 29 line 13 for *भगव* read *भगवं*.  
 p. 30 line 16 for *गंतव* read *गंतव*.  
 „ line 17 for *तुयट्टियव* read *तयट्टियव*.  
 p. 32 line 5 for *यसि* read *यंसि*.  
 „ line 6 for *सेणूणं सेस* read *से णूणं सेस*.  
 „ line 10 for *गिम्हा काल* read *गिम्हकाल*.  
 „ line 11 for *जेट्टासूलमामे* read *जेट्टासूलमासे*.



- p. 32 line *for* पलित्तु *read* पलित्तु  
 „ line 12 *for* मंडलवाएव *read* मंडलवाएव  
 p. 41 line 4 *for* या *read* यो  
 p. 43 line 16 *for* संपलियंकनिसण *read* संपलियंकनिसण  
 p. 51 line 4 *for* गय *read* गय  
 p. 65 line 2 *for* गयासं *read* गया सं  
 p. 66 line 9 *for* पंचलराया *read* पंचालराया  
 p. 75 line 20 *Insert* न *between* अफामुयं *and* मुञ्जिज्ज  
 „ line 22 *for* असंबुद्धे *read* असंबुद्धे  
 „ line 26 *for* २२ *read* २८  
 p. 81 line 19 *for* Mahendra *read* Skanda.  
 p. 86 line 8 § 2 1 *begins with* “ Thus, indeed.  
 p. 120 line 15 *for* clad *read* clothe.  
 p. 121 line 28 *for* couches *read* couches.  
 p. 125 line 10 *for* roasaries *read* rosaries.  
 „ line 28 *for* at *read* us.  
 p. 846 line 11 *for* full *read* fully.  
 p. 149 line 23 *for* my *read* may.  
 p. 151 line 3, 26, 27 Sisupála *read* Sisupála.  
 p. 156 line 15 *Read* ‘then we...enjoy’ *after* ‘people,’  
   *in verse 19 instead of verse 18*







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